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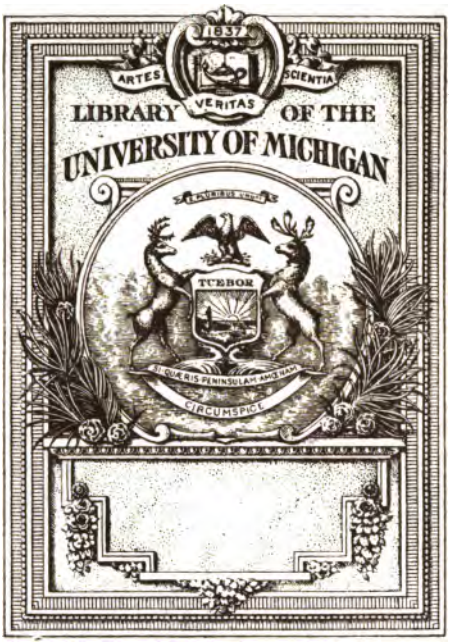
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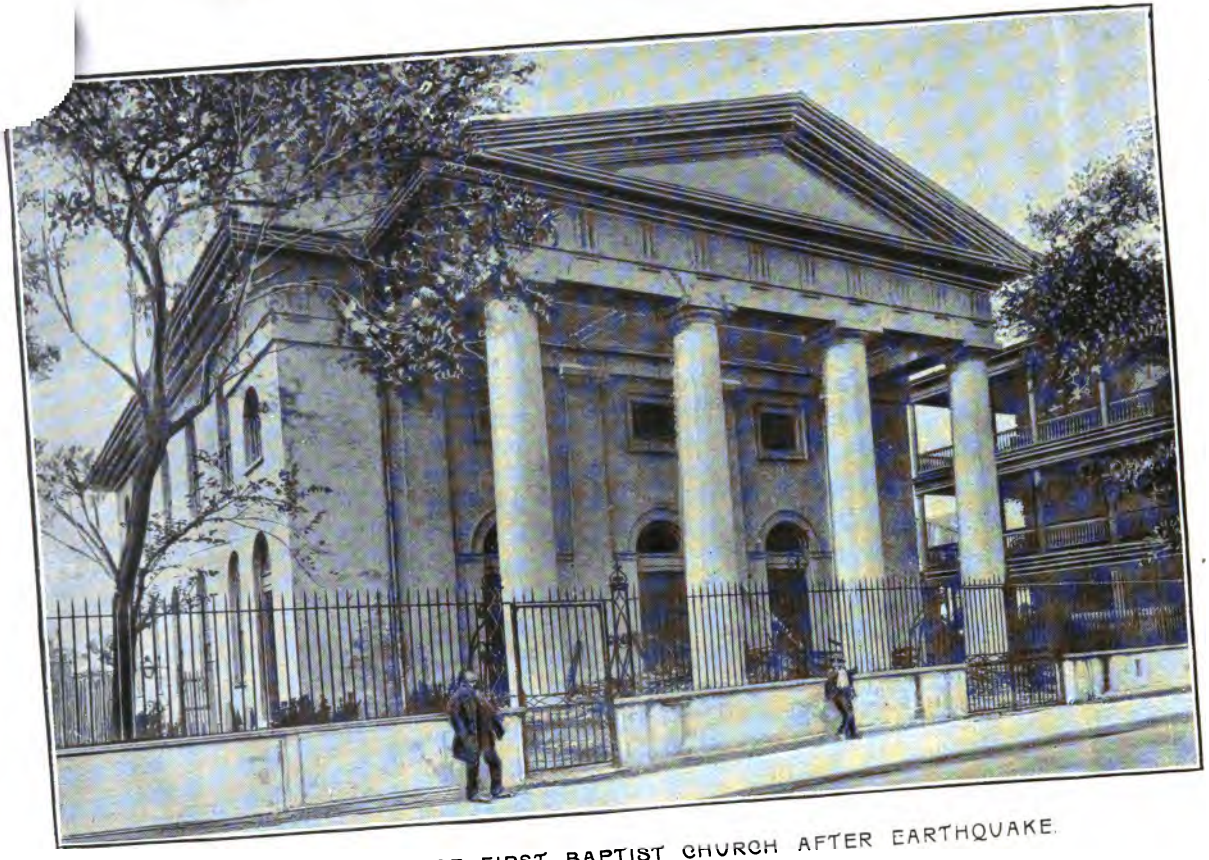

FRONT VIEW OF FIRST BAPTIST CHURCH AFTER EARTHQUAKE.

ARTICLES

OF THE

BAPTIST CHURCH

IN CAROLINA

PUBLISHED BY

COMPANY

TWO CENTURIES

OF THE

FIRST BAPTIST CHURCH

OF

SOUTH CAROLINA.

1683–1883.

WITH SUPPLEMENT.

EDITED BY

H. A. TUPPER.

BALTIMORE:

R. H. WOODWARD AND COMPANY.

1889.

DEDICATION.

TO HIM

WHO IS THE GREAT HEAD OF THE CHURCH,

THIS VOLUME,

A LABOR OF LOVE,

IS

MOST DEVOUTLY DEDICATED

BY

THE EDITOR.

320886

ACTION OF THE FIRST BAPTIST CHURCH

OF

CHARLESTON, S. C.

WHEREAS the papers read on the occasion of the Bi-Centennial of this Church by distinguished brethren who are familiar with its history, and the facts brought to view by these papers have to do not only with this particular church, but are of interest and value to the Baptists throughout the State; and as it is important to preserve this history to the Denomination, Therefore, *Resolved*, That we as a church, in conference assembled, request Rev. H. A. Tupper, D.D., a distinguished son of this church, to write a history entitled, "Two Centuries of the First Baptist Church of South Carolina."

Resolved 2, That a committee of three members of this church be appointed to take such steps for the publication and sale of this book as they may deem wise.

R. W. LIDE, *Pastor.*

SIMEON HYDE, JR., *Clerk.*

Done in Church Conference, Dec. 30th, 1888.

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PREFACE.

THE only perfect history of God's dealings with the children of men is found in the sacred Scriptures and among the archives of the celestial world. But the wise of all ages, since the closing of the canon of the divine word, have agreed that the record of God's grace in extending his reign on earth, even though prepared by pens to which imperfection adheres, may be useful in keeping in remembrance the past goodness and mercies of our God, in order to heighten present praises and to stimulate future efforts. It is duty, therefore, for one generation to collect its records for the use of another generation which finds it difficult to gather the records of the past in a ratio ever increasing with the lapse of time. The same wisdom that prompts churches to keep records of their acts and experience should induce them to put their history in such form as will reduce to the minimum the probability of its being lost by the casualties of war or fire; or by less grave causes which are so fruitful of the misplacing and loss of church records. This regard for the generations and

centuries to follow is the principle on which all history is published; and what history is more worthy of publication than history ecclesiastical—the history of God's movements on earth? Hence, papers of historic value, connected with the First Baptist Church of Charleston, S. C., presented at its Bi-Centenary and since that time collected, are preserved in this volume for the use of the future historian. The biographies of William Screven and Richard Furman, Sr.,—early pastors of the church —are published intact, notwithstanding the fact that the more general history of the church, found in the volume, necessarily includes many facts and incidents narrated more fully in these biographies.

If it be human that love and veneration for the grand old church herself, crowned with the honors and sorrows of twenty decades of years, should enter into the motive for perpetuating her name in honorable remembrance among the Baptists of our country and of the world, is there not divine precedent in the expressions of the persistent love and admiration of the ancient captive servants of God: "If I forget thee, oh Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth!" Every child of the church, and every church in the State, must be filled with sentiments grateful and joyous, in contemplating this venerable spiritual mother rising

up from her humble and feeble origin, and reaching out to the vast multiplication of herself in the present Baptist hosts of South Carolina, not to include her children and children's children, laden with good works all over the land and in the ends of the earth. As these lines are penned, there fall under the eye the words of a Virginian, Dr. J. Wm. Jones, written at the Baptist State Convention of South Carolina, in Orangeburg, December 1, 1888:

"South Carolina Baptists report twenty-nine Associations; 374 ordained ministers, 756 churches, 5,327 baptisms during the past year, and a white membership of 74,745. The colored Baptists report 625 churches and 116,865 members, making an aggregate of 191,610 Baptist members in a population of 1,085,789 in the State. I have had some good opportunities of knowing the Baptists of South Carolina, and do not hesitate to say that, in many important particulars, the Baptists of this noble little State head the column of the Baptist hosts of the Southern Baptist Convention. In the ability of their ministry, the number of resident pastors and the number of parsonages, the regularity, systematic methods, liberality of their gifts, and in the steady progress they are making in the intelligence, zeal and efficiency of their churches, South Carolina Baptists are in the very forefront."

And, as citizens of South Carolina, can the Baptists of the State fail to feel an intense interest in the history of the "Old First Church," whose origin synchronized with the settlement of their metropolis; whose members and offspring have been represented in every department of city and State affairs, from the small beginnings of the church and province in the last quarter of the seventeenth century to the last quarter of the nineteenth century; and whose every pulse of spiritual life—in her own veins or the veins of her kindred churches—has contributed some benefit to the Commonwealth: while no experience of the State, in all its varied history of weal and woe, has failed to touch a chord of rejoicing or sympathy in the heart of the Baptists of South Carolina.

Nor can any patriotic citizen of the State be indifferent to the history of this church, forming so important a part of the history of Charleston and of South Carolina. Many have been the divine blessings of a civil and social kind, and who knows how largely they have been enjoyed because of the prayers of this church, as well as of other Christian churches? Many have been the disasters, but who knows how many worse disasters have been averted by the supplications and pious walk of these people of God? Wide apart are the organizations of Church and State, yet intimate and delicate are

their relations, their movements and interests interlacing in a thousand ways. How can it be otherwise? Is not the magistrate, as well as the minister, ordained of God? And how truly sang the Hebrew bard: "Except the Lord keep the city, the watchman waketh but in vain!"

But it is not from pride that this publication is made, but with praise to the God of the Old Mother Church, whose strength is well nigh gone out into her countless representatives and labors of love, and whose heart of hearts is full of the humble utterance to the Father of lights and Author of every good and perfect gift: "Not unto us, O Lord, not unto us; but unto thy name, give glory, for thy mercy, and for thy truth's sake."

And as these records of God's dealings with this venerable Mother of Israel, which are now committed to the grace of God and to the patronage of the churches, are read and pondered, may they prove efficacious, by the divine blessing, in stimulating to nobler deeds in our times of widening work for the saving of the world about us and to the ends of the earth; and to earnest petitions for the grand old Church of two hundred years, that the days of the years of her pilgrimage on earth may be yet many years, and that, by the abounding mercies of our God, she may renew her

youth, bringing forth fruit in old age, and realizing the promise of the great Head of the Church: "He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

It should be added that this two hundredth anniversary of the First Baptist Church was celebrated in connection with "the sixty-third session of the State Convention of the Baptist denomination in South Carolina, held with the First Baptist Church, Charleston, November 21–25, 1883." The officers of the Convention were as follows:

PRESIDENT,

B. W. Edwards, ... Darlington, S. C.

VICE-PRESIDENT,

Thomas P. Smith, ... Charleston, S. C.

SECRETARY,

Luther Broaddus, ... Newberry, S. C.

ASSISTANT SECRETARY,

A. B. Woodruff, ... Woodruff, S. C.

TREASURER,

C. H. Judson, ... Greenville, S. C.

On Wednesday evening, November 21st, the Convention-Sermon was preached by Charles Manly, D.D., which was next day reported by the press, thus:

"The annual sermon before the Convention was preached last night by the Rev. Charles Manly, D.D., of Greenville. The church was filled by a large and brilliant congregation, and the services throughout were deeply impressive and earnest. The music was conducted by Professor G. O. Robinson, of Augusta, who presided at the organ, and was assisted by an improvised choir of a number of fine singers. The Rev. A. J. S. Thomas, pastor of the church; the Rev. L. H. Shuck, D.D., and Dr. Manly occupied seats in the pulpit. The opening prayer was offered by Dr. Shuck.

"Dr. Manly's sermon was based upon John iv. 36, 'And he that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.' The discourse was an eloquent and earnest plea for the greater consecration of the Christian to the work of the Master, and a clear setting forth of the mutual joys and labors of those who are sowing and those who are reaping in the kingdom of God. Seed must be sown before a harvest can be gathered. God has given us His word, and in order that it may accomplish that for which it was given, it

must be sown in the human heart, and everywhere throughout the world, wherever there are lost human creatures to be saved. The word of God, although given to us through the imperfect medium of human language, is still the channel through which all the nations of the earth are to be brought to Christ, and whether taught by patriarch, or prophet, or printed page, or by the humblest instrument of the grace of God, it is the word itself, the truth itself, that is sown and becomes, under the operation of the Holy Spirit, the source of unspeakable joy and blessedness. To make the sowing effectual, the word should be in our own hearts, so that in giving it out we must give out, at the same time, something of ourselves, and the choicest and best part of ourselves.

"Dr. Manly's sermon was a fine effort, and was heard to the close with the deepest interest.

"The Convention was then called to order by the president, and, after attending to several matters of business, adjourned, after the benediction had been pronounced by the Rev. Dr. C. C. Bitting, until half-past ten o'clock this morning."

The editor gratefully acknowledges his obligation, for valuable material, to William G. Whilden, Esq., a kinsman of two of the earliest pastors of the church, whose

varied and vast stores of information, with regard to the Baptists of South Carolina, constitute him the custodian of priceless treasures, which are designed, it is understood, to be transferred to the Historical Society of the Commonwealth.

And the writer should not omit to say that the denomination is largely indebted, for the publication of this volume, to the earnest perseverance of the present pastor of the church, Rev. R. W. Lide, who has showed much intelligent interest in the matter; and that, in return for the favor, the best wish that the denomination can make for him, as one of the first pastors of a new century of the church, is that he may be so blessed of the Lord, in his responsible charge, as to be very famous, for goodness and usefulness, at the next centennial celebration of "The First Baptist Church of South Carolina."

INVITATION TO CELEBRATION.

INVITATION TO CELEBRATION.

THE invitation ensuing was sent out by the Church and informs sufficiently of the Programme for the occasion:

Two Hundredth Anniversary of the First Baptist Church, Charleston, S. C., November 21 to 25, 1883. You are respectfully invited to be present at the services of the Two Hundredth Anniversary of the First Baptist Church, November 21 to 25, 1883.

Very respectfully,

A. J. S. THOMAS, *Pastor.*
G. A. NORWOOD,
T. S. NIPSON,
F. A. SILCOX,
SIMEON HYDE, JR.,
SAML. C. BLACK,
Committee.

PROGRAMME.

Thursday, November 22d, 11 A. M.—"History of the First Baptist Church." Addresses by Rev. Basil Manly, D.D., Kentucky, Rev. H. A. Tupper, D.D., Virginia.

Thursday, November 22d, 7.30 P. M.—"The Church's conection with the cause of Education and Missions." Address by Rev. J. C. Furman, D.D., South Carolina.

Sunday, November 25th, 4 P. M.—"History of the Sunday-School of the First Church." Address by Rev. O. F. Gregory, North Carolina.

Sessions of the Baptist State Convention every day at the First Baptist Church, beginning Wednesday, 10 A. M. Public respectfully invited.

Wednesday, November 21st, 7.30 P. M.—Introductory Sermon before Convention. Rev. Chas. Manly, D.D., South Carolina.

THE PRESS.

PRECEDING AND SUCCEEDING THE CELEBRATION.

THE PRESS.

PRECEDING THE CELEBRATION.

Preceding the Celebration, the following appeared in the Charleston *News and Courier:*

THE BAPTIST BI-CENTENNIAL.

THE oldest Baptist church in the South is the First Baptist Church in this city. It was constituted in 1683 by Rev. William Screven, who was its first pastor. Part of the original members came from Maine with Mr. Screven and part came direct from England. Mr. Screven labored here for many years, and late in life moved to Georgetown, S. C., where he died and where he was buried. He was succeeded by such men as Oliver Hart, Richard Furman, Basil Manly, W. T. Brantly, N. M. Crawford, J. R. Kendrick and E. T. Winkler.

The church has a remarkably interesting history. It has lived through wars and fires and various reverses. It was an organized body a hundred years before Charleston was an incor-

porated city. To give an extended history of St. Michael's and the First Baptist Church, with their workings, would be to give much of the history of Charleston.

The church has had only thirteen pastors. They now occupy the third house of worship the church has owned. Their first house—a wooden building—stood where the present house now stands. The present house was built in 1821, while Dr. Richard Furman was pastor. The church has sent out over thirty preachers, some of whom are now the leading preachers of the South.

During the approaching session of the Baptist State convention, which meets with this church on November 21st, the church will hold special services celebrating its two hundredth anniversary. Addresses will be made by Drs. Basil Manly, H. A. Tupper and J. C. Furman. The first two addresses will cover the history of the church from its organization to the present time. Dr. Furman will speak on the church's connection with the cause of education and missions. Rev. O. F. Gregory will make an address on the Sunday-school work of the church. These gentlemen are sons of the church, two of them sons of former pastors. A short history of this church was prepared a few years ago, by the Rev. Dr. Shuck, at that time

the pastor, and published in the "Charleston Year Book."

It is altogether proper for the Baptists of South Carolina, who are now so numerous and influential throughout the State, to mark this era in their history by publicly celebrating the two hundredth anniversary of this church. It is right for a people to gather and preserve and hand down history when they have made it. As one of our oldest institutions, its remarkable history should be preserved in some more permanent form.

SUCCEEDING THE CONVENTION.

Friday morning, November 23d, the *News and Courier* gave a sketch of the celebration and proceedings of the Convention. Some of the incidental matters reported are interesting, if not important to be recorded:

TWO HUNDRED YEARS OLD—THE BI-CENTENNIAL OF THE FIRST BAPTIST CHURCH—INTERESTING COMMEMORATIVE CEREMONIES OF A MOST IMPORTANT EVENT—ADDRESSES BY DRS. MANLY, TUPPER AND FURMAN—THE SECOND DAY'S DOINGS OF THE BAPTIST STATE CONVENTION.

There was an increased attendance upon the State Baptist Convention yesterday, which was promptly opened at half-past ten o'clock, Col. B.

W. Edwards presiding. The Convention was opened with prayer by the Rev C. T. Scaife, of Spartanburg. * * *

The Rev. R. H. Griffith, who had offered a resolution on Wednesday night providing for the appointment of a committee of five to report to the Convention some plan to secure systematic contributions for missions from the entire membership of the Baptist Church, asked leave to withdraw his resolution. This request aroused considerable interest and occasioned some animated debate.

Rev. Dr. Tichenor, Secretary of the Home Mission Board, made an earnest speech in behalf of some plan for systematic giving like that involved in the resolution. He had given a great deal of time and careful thought to the consideration of this subject. He was satisfied that this thing of systematic contributions to missions by all the membership of the churches was the only path to the successful prosecution of the work of the Master. Whatever the obstacles in the way and however great the difficulties to be overcome, the grand duty devolving upon the Baptists in the South was to get every man, woman and child in the Church to contribute to missions. Fortunately the Baptists in South

Carolina in this respect are ahead of all the rest of the Baptists in the Southern churches. The speaker believed that there were more churches in South Carolina, and more of the members of these churches that make contributions to missions than in any other State in the Union, North or South. But all of the Baptists in the State do not contribute to missions. He had been told by a lady that in one of the most prosperous churches in the State, out of a membership of two hundred ladies only forty could be persuaded to join in any movement having for its object contributions to missions. While the Georgia Convention represents a membership of eighty thousand Baptists it has only a contributing constituency of eight thousand, and a few years ago this constituency had numbered only three or four thousand. What is true of Georgia is true also of Kentucky, Tennessee, North Carolina and Alabama. It is a fact that the great majority of Baptists give nothing to missions, and there never can be the fullest measure of success until every Baptist can be persuaded to help in this cause.

Rev. J. C. Furman, D.D., although he had at first received the suggestion with aversion, believed that the appointment of such a committee

as that proposed in the resolution could evolve some general, some great practical view which would be of benefit, which would set the churches to thinking, and result in achieving great good. He believed that the great deficiency was with the pastors of the churches, and he wanted the subject fully discussed so that the matter of missions could be brought home to the churches and their membership be persuaded of the necessity for larger liberality and more general giving to this great cause.

THE BI-CENTENNIAL OF THE CHURCH.

The discussion of the resolution was interrupted at this point by the special order of the day—the celebration of the two hundredth anniversary of the organization of the First Baptist Church of Charleston. These memorial exercises were of the deepest interest, and had caused the assembling of a large congregation, composed of ladies and gentlemen, representing almost every shade of denominational belief. The pastor of the First Church, the Rev. A. J. S. Thomas, presided. The platform was occupied by the following clergymen, "sons of the church:" Charles Manly, D.D., C. A. Baynard, R. W. Seymour, Jr., M. R. Suares, B. W. Whilden, R. F.

Whilden, T. W. Mellichamp, O. F. Gregory, B. Manly, J. C. Furman, D.D., H. A. Tupper, D.D.

"The Rev. Dr. Shuck, former pastor of the church, the Rev. C. A. Stakely, pastor of the Citadel Square Baptist Church, Mr. G. A. Norwood, president of the corporation, and Mr. Simeon Hyde, senior deacon of the church, also occupied seats on the platform.

The centennial ceremonies were introduced by the singing of the Doxology, "Praise God from whom all blessings flow," which was sung with much spirit, the whole congregation standing.

The singing of the Doxology was followed by the reading of the 103d Psalm by the Rev. B. W. Whilden, from an old Bible which had once been the property of the Rev. Oliver Hart, one of the fathers in the Baptist Church in South Carolina, who preceded the Rev. Dr. Furman in the pastorate of the First Church. The Rev. Dr. Shuck then offered a fervent prayer, after which the Rev. Mr. Thomas spoke as follows:

"At a meeting of the Church and congregation held in the early part of the year the following resolutions were adopted:

"*Whereas*, according to the records, the First Baptist Church of Charleston was constituted about the year 1683, 'of the early settlers of South

Carolina,' a considerable proportion were Baptists. They came in separate colonies about the year 1683, partly from the west of England with Lord Cardross and Mr. Blake, and partly from Piscataway, in the State of Maine.

"This year of our Lord 1883, being the two-hundredth anniversary of the constitution of this Church, we consider it a duty and pleasure as a Church to put on record here and in some more public way our heartfelt gratitude to our Heavenly Father for his great mercies and goodness to this Church; therefore,

"*Resolved*, 1. That we hold some public services appropriate to the celebration of its two hundredth year.

"2. That a committee of five be appointed to arrange a programme for such service, and take other such steps as may be necessary.

"3. That those services take place during the sixty-third session of the State Convention of the Baptist denomination in South Carolina, to be held with this church in November next.

"The committee was appointed, consisting of the pastor, Bros. L. H. Shuck, G. A. Norwood, S. Hyde and T. S. Nipson.

"They made the following report, which the church adopted at a subsequent meeting.

"The committee appointed to arrange a programme for the celebration of the two hundredth year of this church recommend:

"1. That Dr. Basil Manly be requested to deliver an address on the history of the church from its beginning through the ministry of Rev. Richard Furman.

"2. That Dr. H. A. Tupper be requested to deliver an address on the history of the Church, beginning with the ministry of Rev. Basil Manly down to the present time.

"3. That Dr. Winkler be requested to deliver an address on the history of the Church as bearing on the history of the City and of the State.

"4. That Dr. J. C. Furman be requested to deliver an address on the Church's connection with the cause of Education and Missions.

"5. That Judge B. C. Pressley and Rev. O. F. Gregory be requested to give the history of the Sunday-school work of the First Church.

"6. That all former members of the Church, especially the former pastors, and any ministers connected with the Church in any way, be invited to attend and participate with us in the exercises.

"7. That we extend to the pastor and members of the Citadel Square Church a most cordial invitation to attend these services."

Most of this programme we have been able to carry out. Two of those invited to speak are not here. One is attending to public work he could not leave. The other has finished his work and has entered upon his rest. The other speakers are here. Dr. Basil Manly, of our Southern Baptist Theological Seminary, needs no introduction to a South Carolina audience.

The subject of Dr. Manly's address was

"THE HISTORY OF THE FIRST BAPTIST CHURCH."

He spoke for more than an hour. Historical details as a general thing are dull and uninteresting, but the address of the distinguished speaker yesterday was an exception to the rule. Striking figures, stirring reminiscences, eloquent eulogy, affectionate appeal—in almost every sentence there was something to stir the soul and arouse the ancestral pride of those who had assembled to celebrate the deeds of that hardy band of Christian pioneers who had established the Baptist banner in this State two hundred years ago. It would be impossible to give anything like a fair synopsis of the address. * * *

It made a profound impression upon the Convention and the audience, and as the speaker sketched the life and labors of Dr. Furman and

spoke of his triumphant death, many eyes were filled with tears. The address was a grand tribute to the heroism and unfaltering faith of the pioneer Baptists, whose Christian zeal and courage has come down through many generations to their descendants of the present day.

Dr. Manly was followed by the Rev. Dr. Tupper, of Richmond, Va., who delivered an address upon the character of the pastors who have served the First Church, from Dr. Basil Manly, Sr., down to the present day. The address was a masterpiece of eloquence and contained so rich a personal flavor that it would be sacrilege almost to mar its beautiful symmetry by any synopsis, however full, that could be given. The Convention and the members of the First Church will be delighted to know that Dr. Tupper's address will be published in full in the *Sunday News*.

THE CAUSE OF EDUCATION AND MISSIONS.

In the evening the Centennial exercises were continued, which were opened with the singing of the well-known hymn, "Am I a soldier of the cross." The Rev. Dr. Bitting, of Philadelphia, then read the 8th Psalm and offered prayer, after which the Rev. Dr. J. C. Furman, of Greenville, delivered a thoughtful address on "The Church's

connection with the cause of Education and Missions."

[Here follows, in the report, the inimitable address of this illustrious man of God, Dr. Furman, which is reserved for the body of the volume. The report continues]:

Upon the conclusion of Dr. Furman's address a few words were spoken by Dr. Manly, upon the line taken by the orator of the evening.

A letter was read from the Rev. Dr. Girardeau, of Columbia, regretting his inability to attend the Centennial ceremonies.

A letter was read from Mr. Simons, the superintendent of the city public schools, inviting the members of the Convention to visit the schools which are now in session.

The order of exercises for to-day are, at 12 o'clock: Report of the Committee on the work of the Home Mission Board. Addresses by Rev. I. T. Tichenor, D.D., Rev. G. A. Nunnally, D.D., corresponding secretary of the church building department, and Rev. Lansing Burrows, D.D., of Augusta, Ga.

1.30 P.M.—Report of the committee on the work of the Foreign Mission Board. Addresses by the Rev. H. A. Tupper, D.D., and the Rev. J. L. M. Curry, D.D.

7.30. P.M.—At the Citadel Square Baptist Church.—Report of the board of trustees of Furman University. Addresses by Rev. Charles Manly, D.D., and Rev. J. L. M. Curry, D.D.

The Convention adjourned at half-past 9 o'clock, after prayer by the Rev. R. W. Sanders, until half-past 10 this morning.

SOUTH CAROLINA BAPTISTS.

Saturday, November 24th, the following appeared in *The News* and *Courier*:

HISTORY OF THE DENOMINATION IN THIS STATE—FOUNDERS AND EARLY WRITERS OF THE SECT—WHAT THEY AND THEIR DESCENDANTS HAVE DONE FOR THE CAUSE OF RELIGION.

An attentive correspondent [who is understood to have been Wm. G. Whilden, Esq.], in view of the two hundredth anniversary of the First Baptist Church of Charleston, has furnished the *News* and *Courier* with an account of the genealogy of some of the early ministers of the Baptist denomination in South Carolina. It is not claimed that the record is complete, but it will doubtless be read with considerable interest just at this time, and will show at least the honorable ancestry of many of the leading Baptist families in the State. A list of the names of sev-

eral of the early members of the "Church in Charleston" is also included. Some have disappeared entirely from the State, others have their descendants with us.

The Rev. William Screven, born in Somersetshire, England, in 1629, settled in Kittery, in the Province of Maine. He was married to Bridget Cutt, a daughter of Robert Cutt, a member of the British Parliament, whose second wife was Mary Hart, of Barbadoes, W. I. Robert and Mary Cutt had four daughters and two sons. He died about 1675. His widow married Capt. Francis Champernown, a native of Devonshire, England, a kinsman of Sir Walter Raleigh, Sir John, Sir Adrian and Sir Humphrey Gilbert. He left his property to his step-children, Cutt.

The descent of the Champernowns from King John through Richard, King of the Romans, is undisputed, and from the reign of Henry II. to the present day the descent of the Champernowns is clear. Before the reign of Queen Mary the family of Champernown united with the ancient families of Gilberts and Raleighs, and lived with dignity and splendor in Modbury. Dartington Manor is now the seat of Arthur Champernown, having descended to him from his distinguished ancestor, in the reign of Queen Elizabeth.

The intermarriage of the Champernowns with the families of Tulfords, Lord Mountjoy, Sir Henry Norreys, Sir Edward Seymour (grandson of the Earl of Somerset), Count Montgomery, Earl of Devonshire, Lord Bonchier, Earl of Bath, Lord Bonville, Lord Panlet, Sir Richard Bampfylde, Sir Ferdinand Gorges, Lady Douglass Howard, Earl of Lincoln, Cavens and others are recorded facts. Mary Cutt married a Whipple, from whom the Whipples of Massachusetts are descended.

Thomas Smith Screven, the great-grandson of the Rev. Wm. Screven and great-grandson of Landgrave Thomas Smith, married Eleanor, the daughter of the Rev. Oliver Hart, March 6, 1770. She was born May 22, 1750; he was born January 24, 1741. This was his third wife. Their daughter Martha married Benjamin Bowman, February 26, 1795, and had one child, Elizabeth Vanderhorst, born May 31, 1798. She married May 25, 1820, Samuel J. Murray, son of John and Elizabeth Murray, of Stateburg, S. C. Their eldest son, John Murray, married December 13, 1848, Mary, daughter of Col. J. S. Spann. William, their second son, married October 28, 1846, Caroline Middleton, eldest daughter of Col. Robert H. Goodwyn. Their fourth child, Martha

Screven Murray, married May 4, 1848, Dr. Matthew Singleton Moore. Their seventh child, Ellen Cox Murray, married I. S. K. Bennett, of Charleston. Their tenth child, Elizabeth Nelson Murray, married Samuel J. Bradley, of Sumter County, S. C.

Thomas Screven, eldest son of Thomas and Eleanor Screven, born August 16, 1774, died July 12, 1833, married December 21, 1803, Mary Ann Susannah, daughter of Archer and Mary Smith (a descendant of Landgrave Smith). Their daughter, Mary Ann, born February 24, 1811, married Dr. George P. Frierson, now of Louisiana. Their son, William Screven Frierson, married Flora McIver. Dr. Frierson, after the death of his first wife, married her sister, Martha, and had eight children. Their daughter, Martha Jane, married May 15, 1839, Francis A. Lee, son of Paul S. H. and Jane E. Lee, of Dallas Co., Ala. Their daughter, Fringella Althea, married Julius Amelias Smith (a descendant of the Landgrave).

Eleanor Screven, daughter of Thomas and Eleanor Screven, born November 12, 1779, died February 17, 1845, married December 22, 1800, John Cox, of Charleston. Their eldest son, Joseph Hart Cox, married a Le Noir.

Eleanor Susan Cox, born October 17, 1808,

married January 24, 1830, William Singleton McCaa, of Kershaw County.

Mary Amerentha Cox married Dr. Jas. R. Jones, of Marengo County, Ala.

John Hart, third son, born March 7, 1758, died March 17, 1814, married Mary, daughter of James and Mary Screven, January 17, 1784.

The Rev. Charles Odingsell Screven, the great-grandson of the Rev. William Screven and son of Gen. James Screven (who was shot at Medway, Liberty County, Ga., during the Revolution), married the widow Barbary M. Jones, formerly Barnard, of Savannah, Ga., died July 2, 1830.

Mary Screven's second son was Gen. James Screven of 1776, who married a Miss Odingsell.

The second wife of the Rev. C. O. Screven was Miss Barbary Robert.

Two of the Inglebys married widow Screvens. Their descendants for the most part reside in the State.

Richard B. Screven, who married Alice Pendarvis, left descendants who intermarried with the Edwardses, Frasers, Johnstons, Guerards, Davises, Cuthberts, DeSaussures and others. Thomas E. Screven married Cornelia McNish.

John Hart, third son of the Rev. Oliver Hart, born March 6, 1758, died March 17, 1814, mar-

ried Mary, daughter of James and Mary Screven. Their son, Charles Thomas, born September 26, 1794, died April 3, 1834, married Ann Catherine, daughter of the Rev. Jacob Dunham, January 14, 1819. Their daughter, Helen Mary Hart, born March 12, 1819, died June 17, 1862, married Wm. R., son of Gilbert and Mary Gignilliat, September 19, 1838. Their son Wm. R. married Hattie Heyward, of Aiken, S. C., August 13, 1860. Thomas Hart Gignilliat, son of above, married Ellen Barbara, daughter of Thomas S. and Ann Screven Williams, of Walthonville, Ga. Elizabeth Screven Lee Hart, born February 25, 1801, third daughter of John and Mary Hart, married Joseph Jones, January 25, 1820. William Gilbert, of Pennsylvania, married Lucretia, the sister of the Rev. Oliver Hart. Their son, Seth Gilbert, married Elizabeth, the great-granddaughter of the Rev. William Screven, January 5, 1767, and left four children—Joseph, who married Rebecca Ruberry; Sarah, born 1773, married a Humbert; Eleanor, born 1775, who married Steven West Moore, of Charleston; Seth, born 1778, married a Davis. The female descendants of Joseph Gilbert intermarried with the families of McCreights, Longs, Howdens, of Fairfield County; Williams and Pierce, of Ala-

bama; Whilden, McIver and Hard, of Charleston; David, of Greenville; Ward, of Tennessee Those descended from Humbert intermarried with the Jeffords, Seabrooks, Kellers and Rileys, of Charleston; Caldwell, of Virginia; Pringle, of Sumter. Those descended from Seth Gilbert intermarried with the Bartons, Galloways, Smiths, Chrietzbergs and Taylors.

The female descendants of Eleanor Moore intermarried with the Wescotts, Clements, Kings, Meggetts, of Colleton County, and Pasleys, of Laurens County, S. C. Dr. Samuel Preston Moore, late Surgeon-General of South Carolina, and General S. M. West Moore, of New Orleans, are sons of this party.

Mrs. William Screven's sister Elizabeth first married an Elliott; secondly, Robert Witherick, of Somerton, S. C.

Robert Elliot, a son, had children as follows: Artemus, who married Mary Burnham, June 22, 1744.

Humphrey Elliot, who married Catherine Booth, November 13, 1744. Daughters, Dorothy and Elizabeth.

Artemus and Mary Elliot had a daughter, Mary, who married Robert Cochran, from whom is descended Mr. Charles B. Cochran, formerly

of Charleston, but now of McClellanville. Their other daughter, Margaret, married Mr. James Darby, of Fort Motte. The late Dr. J. T. Darby, who married Mrs. Preston, of Columbia, is one of the descendants.

Rev. Oliver Hart. His ancestors came from Whitney, in Oxfordshire, England, with William Penn, the founder, to whom they were related John Hart, the first of the family who settled in America, was the son of Christopher and Mary Hart, born November 16, 1651, (was a member of the Society of Friends, a preacher, a member of the Assembly and a charter member of the Government of Pennsylvania), married, in 1683, Susannah Rush, (whose parents were the ancestors of those of the name who became distinguished in the history of Pennsylvania). His wife's grandfather commanded a troop of horse in Cromwell's army; her grandmother was Susannah Lucas, of Horton, in Oxfordshire, England.

John Hart, (the son of John and Susannah), born July 16, 1684, married Eleanor Crispin, November 25, 1708, daughter of Silas and Hester Crispin, and granddaughter of Thomas Holm, Surveyor-General of William Penn. William Crispin, the father of Silas, was a captain under

Cromwell, and also served in the fleet of Admiral Sir William Penn in the attack on Jamaica. His wife was a daughter of John Jasper, of Rotterdam, whose sister Margaret married Admiral Penn.

John Hart died March 22, 1763—his wife October 27, 1754—leaving four children. Their son, Joseph, was a member of the Committee of Safety of Pennsylvania during the Revolution, colonel of a regiment, a member of the Supreme Executive Committee and Judge of the Court of Common Pleas to the day of his death, February 25, 1788. General John Davis, a member of Congress in 1839, married his daughter.

Rev. Oliver Hart, born July 5, 1723, (fifth son of John and Susannah Hart), married, February 28, Sarah Brees, born December 7, 1729, died October 20, 1772, leaving four children. On April 5, 1774, he married Mrs. Anne Maria Grimball, daughter of William and Sarah Sealy, of Euhaw and widow of Charles Grimball.

The Rev. O. Hart was commissioned by the President of the Council of Safety, in 1775, to accompany Messrs. Tennant and Drayton through the Colony, to explain the nature of the difficulty between Great Britain and this country. He died at Hopewell, N. J., December 31, 1795; his widow died October 5, 1813, and was buried at

Wadmalaw Island, S. C. He was the father of eight children by his first wife, and two by his second wife.

Oliver Hart, born November 7, 1754, died October, 1790, second son of the Rev. Oliver Hart, married Sarah Brockington, November 19, 1778.

Mary Baker Hart, youngest daughter of the Rev. Oliver and Sarah Hart, married, January 11, 1787, Benjamin Merrill, of South Carolina.

William Rodgers Hart, youngest son of the Rev. Oliver and Anne Maria Hart, married, December 27, 1809, Sarah, daughter of James and Elizabeth Clark, of Edisto Island.

Oliver James Hart, youngest son of William R. and Sarah Hart, married Joanna A., daughter of John R. and Mary S. Townsend, of Wadmalaw.

George W. S. Hart, a lawyer of Yorkville, is one of the descendants of this branch.

Odingsell W. Hart, born December 8, 1803, eighth child of John and Mary Hart; married, January 12, 1826, Mary Caroline, daughter of Oliver and Mary Stevens.

Smith Screven Hart, born April 13, 1806, ninth child; married first, Mary Coleman; second, Elizabeth Fullon; third, Harriet Atwood Newell.

"MEMORANDUM containing some of the most remarkable occurrences in Providence relative to

or noticed by an unworthy traveler towards the New Jerusalem, who desires ever to esteem himself a stranger and sojourner in this dreary wilderness. By Oliver Hart, A. M., pastor of the Baptist Church in Charles Town, South Carolina. 'By faith he sojourned in the land as in a strange country.' Heb. xi. 9."

The above manuscript, containing forty-four pages, was kindly loaned me by Mr. G. W. S. Hart, of Yorkville.

Items from the Manuscript Diary of the Rev. O. Hart:

"The Rev. Mr. Tilly died on Edisto, April, 1744, was born in 1698."

"The Rev. John Stephens arrived at Charles Town from Philadelphia, May ye 12th, 1750."

"On Saturday, January ye 11th, 1752, Mr. Stephens and Oliver Hart ordained Mr. Thomas Harrisson to the office of deacon. January 13th, we ordained Mr. Francis Pelot, minister, Mr. Benjamin Parmenter, ruling elder, and Archibald Harting, deacon, all in ye church at Euhaw."

"Saturday, February ye 8th, 1752, Mr. Stevens and I ordained Mr. William Screven, Sr., to the office of Deacon, in Charlestown."

"Rev, Morgan Edwards came into Charles

Town, January 23d, 1772, and left it the 11th of February following."

"On Friday, April ye 2d, 1773, I began courtship with the worthy Mrs. Anne Grimball (widow of the late Mr. Charles Grimball, of Charles Town), which continued, with some interruption and various success, for twelve months and then terminated in marriage according to my wishes." (How few of us now can specify the day of the week and of the month that we began courting).

"On Tuesday, April ye 5th, 1774, I was married (by Rev. Francis Pelot) to the amiable and accomplished Mrs. Anne Grimball, relict of the late Mr. Charles Grimball, of Charles Town. She was a daughter of Mr. William Sealy (a man remarkable for piety), whom he had by his wife, Mrs. Sarah Sealy, (likewise a member of the Baptist Church, with her husband), of reputable life and conversation. She was born at Euhaw, Indian Land, on January ye 4th, 1740, and married to Mr. Charles Grimball, aforesaid, September ye 9th, 1756. I baptized her May ye 5th, 1770. She then gave herself a member of the Baptist Church in Charles Town, which I serve, and has ever since behaved worthy of her profession. Mr. Grimball died June ye 1st, 1770, and left her in the charge of two small children, a

son and a daughter. These she made the objects of her principal love, and during her state of widowhood (which was near four years) she demeaned herself with so much prudence, circumspection and integrity as to gain the esteem and applause of all her acquaintance. In short, as a maid, a wife and a widow, she has sustained an unsullied character and been a pattern and ornament to her sex. These are but some of the outlines. I mean not to delineate a character possessed of inward beauties—not to be touched by a much finer pencil than mine. I speak not at random, or by guess, having had sufficient tryal of her virtues; it being now twelve months and better since I had the pleasure to call her my own, and I esteem that as one of my happiest days that put such a prize into my bosom. All this I could seal with my blood. Witness my hand this 18th day of April, 1775."

On the margin of the above, in a lady's handwriting, is the following: "I blush to read this. Oh the goodness of him that wrote it."

"On Tuesday, March ye 26, 1776, South Carolina broke off the British yoke and established a new form of government upon a free and generous plan, our rulers being chosen from among ourselves, &c. May we never again be enslaved."

"On Tuesday evening, December the 2d, my son-in-law (should be step-son) Charles Isaac Grimball, received a dangerous contusion on his head, which threatened his life. It was wantonly given him by a soldier with a cudgel more fit to combat an ox or a bear with than a young lad. What vexed me I could not bring the wretch to justice. However, the Lord in mercy restored the lad. This day compleats twenty-eight years since my first landing in Charles Town. Many are the changes I have seen and experienced in that time. The town greatly improved—the inhabitants almost new—our church has had its vicissitudes. I, myself, am grandfather by a daughter then unborn. May God prepare me for what is to come."

November 7, 1778. "As some people were cleaning out a cellar of one of the houses on the Bay, burnt down in January last, they came up with some rice, still on fire, which must have been burning near ten months. Numbers were eye-witnesses to this event, as I was myself."

The Rev. Francis Pelot, born March 1, 1720, at Norville, Stutgart, Switzerland, (derived from his ancestors the right of Burgership in that town), married first Miss Martha Sealy (a first cousin of the second wife of the Rev. Oliver Hart); sec-

ondly, Catharine, the widow of William Screven, (a son of the Rev. William), daughter of Justinius Stoll (hence comes the name of Stoll's alley). Their children were John, James, Samuel, Charles and Benjamin. John married into the Guerin family (mentioned elsewhere). Dr. Francis Young Porcher's first wife was one of his granddaughters and the late Francis J. Porcher one of his descendants. One of Rev. Pelot's descendants, Francis Pelot, married into the Perrin family of Abbeville. From him Mrs. George W. Cooper, of Sumter, is descended.

The Rev. Thomas Dixon, of James Island, married March 21, 1745, Elizabeth, the daughter of the Second Landgrave Smith, who was born January 6, 1722, and died 1758.

Their daughter, Mary Smith Dixon, married Elias Jaudon; Rebecca married a Hamilton; Elizabeth Mr. Robert, of Robertville, a descendant of Rev. Pierre Robert, through whom are descended the Bosticks, of Allendale neighborhood, and the Rev. J. M. Bostick, of Barnwell.

The Rev. Isaac Chanler, (1733), born in Bristol, England, May 10, 1700; married Elizabeth Huxley, of Uxbridge, Hertfordshire, England; had children named Mary, Ann, Susannah and John (who married a descendant of Governor Win-

throp). The distinguished Dr. Isaac Chanler, of New York, the venerable Rev. A. W. Marshall and his sons, R. M. and A. W., are descended from him.

The Rev. William Peavitt (of 1730) after the death of Paul Grimball, (secretary of the Province and a member of Governor Archdale's Council), married his widow. She afterwards became a Mrs. Smith, the same who left a legacy of £1,500 to the Church of Philadelphia.

The names of the Revs. William Frie, White, Wheeler, Sandiford, Peter Bainbridge, Thomas Simmons (1728), Robert Ingraham (1733), appear among the records, the most of them from England. Whom they were or who are their descendants is unknown.

Rev. Samuel Stillman, D. D., who died in Boston, was a member of the old Church and was licensed by it to preach.

The Church on Stono had as members a family of Guerins. Barnard William Elliot married Elizabeth and Fannie Guerin, daughters of Mattison Guerin and Elizabeth Sandiford, of 1732. This family also intermarried with that of the Rev. Francis Pelot and Mrs. Elizabeth Conger.

The names of members who appear prominent in the denomination are: Joseph Zealy, Joseph

Parmenter, Isaac Thomas, P. and William Tilly, Thomas Grimball and his wife Providence; Ephraim Mikell, families of Bullien, Atwells, Ravens, Elliots, Caters, Blakes, Whitakers, Barkers, Chapmans, Bryants, Butlers, Governor Mortons, son and wife, Joseph Morton, William Sadler, Thomas Graves, John Elliot, John Sheppard, John Wells, Charles Odingsell, Samuel Screven, William Elliot, Richard Bedon, Sr. and Jr., Benjamin Child, Francis and Mary Sheppard, Charles Fabien, Jacob and Susannah Bradwell, John Angel, Elizabeth Bedon, Thomas Ramsay, Joyce Griffin, Elizabeth Salter, Sarah and Susannah Peacock, Ann Main, Elizabeth Chanler, Deacon Thomas Garcia, Providence Hutchinson, James Fowler, Martha DeHarriette, Benjamin DeHarriette (is not this the Heriot family of the present day)? Elizabeth Gibbs, Justrus Stoll, Thomas Rivers, Patrick Hinds, David Williams, John Rivers, Deacon Gourlay, William Hogg, Derry Gillison, Charles Bealer, Henry Holcombe, Silas Mercer, Benjamin Moseley, Alexander Scott, Edward Mathewes, James Sweat, Henry B. Inglesby, Isham Gardiner.

Mrs. Hepzibah Townsend, of Edisto, the mother of the Hon. John Townsend and of Mrs. Thomas P. Smith, built the church on that island by her own exertions.

About 1738 the Rev. Robert Williams imigrated to Pee-Dee. He was born at North Hampton, N. C., in 1717. His daughter first married Arthur Hart and afterwards Moses Murfee. His son David, born February 1, 1739, died January 1, 1776; he married a sister of Arthur Hart, and had a daughter, Mary Ann, born April 16, 1772; she married John McIver; they had four sons—John E., Alexander, David Rogerson, Thomas, and a daughter, Eliza, who married John Davis. David Rogerson Williams, known as General and Governor, married Miss Powers, of Providence, R. I., and had one son, Col. John N. Williams, of Society Hill. Col. George W. McIver's family are descended from the Rev. Robert Williams.

Rev. Nicholas Bedgegood, born at Thornbury, Gloucester, England, January 30, 1731, son of Nicholas and Ann Bedgegood, went to Welch Neck Church 1759, married a Miss Murphy. Nicholas Bedgegood of Marlboro' was the only son; he died 1774; preached sermon before the Court of Common Pleas in 1772, as was the custom at that time.

MEMOIR OF WILLIAM SCREVEN.

By Rev. Henry Sweetzer Burrage, D.D.

MEMOIR OF WILLIAM SCREVEN.

REV. DR. H. S. BURRAGE, of Portland, Me., was expected to present, at the celebration, a paper on the first pastor of the church, William Screven. Circumstances preventing his attendance, he was applied to for the paper immediately after the Bi-centenary. The document had been donated to the Historical Society of Maine; but, after some correspondence, the original paper was cheerfully sent by the author, from which an exact copy was taken, as follows:

"It is an interesting fact that the first Baptist Church in Charleston, South Carolina,—the oldest of all the Baptist churches in the Southern States —was organized in the latter part of the seventeenth century at Kittery, in what was then known as the Province of Maine, now the State of Maine. The first information we have concerning the presence of Baptists at Kittery is contained in a letter which Humphrey Churchwood, a member of the Baptist Church in Boston, but a resident of

Kittery, addressed to his brethren of Massachusetts Bay, January 3, 1682. The letter reads as follows:

"Humphrey, a servant of Jesus Christ, to the church which is at Boston: grace be with you, and peace, from God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comforts, who comforteth us in all our tribulations that we may be able to comfort them that are in any trouble, as we are comforted of God. Most dearly beloved brethren and friends, as I am, through free grace, a member of the same body, and joined to the same head, Christ Jesus, I thought it my special duty to inform you that the tender mercies of God in and through Jesus Christ, hath shined upon us by giving light to them that sit in darkness, and to guide our feet in the way of peace; for a great door, and effectual, is opened in these parts, and there are many adversaries, according to the 1st of Corinthians 16: 9. Therefore, dearly beloved, having a desire to the service of Christ, which is perfect freedom, and the propagating his glorious gospel of peace and salvation, and eyeing that precious promise in Daniel the 12th, 3d: 'They that turn many to righteousness shall shine as the stars forever;' therefore I signify unto you that here [are] a

competent number of well established people whose hearts the Lord hath opened insomuch that they have gladly received the word and do seriously profess their hearty desire to the following of Christ and to partake of all his holy ordinances, according to his blessed institutions and divine appointment; therefore I present my ardent desire to your serious consideration, which is, if the Lord see it fit, to have a gospel church planted here in this place; and in order hereunto, we think it meet that our beloved brother, William Screven, who is, through free grace, gifted and endued with the spirit of utterance to preach the gospel, being called by us, who are visibly joined to the church. When our beloved brother is ordained according to the sacred rule of the Lord Jesus, our humble petition is to God that he will be pleased to carry on this good work to the glory of his holy name, and to the enlarging of the kingdom of his beloved Son, our dear Redeemer, who will add daily to his church such as shall be saved; and we desire you in the name of our Lord Jesus not to be slack in this good work, believing verily that you will not, and that you are always abounding in the work of the Lord, and we humbly crave your petitions for us to the throne of grace, and we commend you to God and the good word of

his grace, which is able to build you up and to give you an inheritance among them that are sanctified."

Concerning the previous history of Mr. Screven (to whom allusion is here made, and who was probably the bearer of this letter) but little is known. It is inferred, for reasons that will be given subsequently, that he came from Somerton, in Somersetshire, England. After his settlement at Kittery he is first mentioned in a deed in which, Nov. 15, 1673, Elizabeth Seely granted ten acres of land on the west side of Spruce Creek, Kittery, at what was known as Carle's Point to William Screven for eleven pounds "current pay" of New England. He is next mentioned in the record of his marriage, July 3d, 1674, to Bridget Cutts, a daughter of Robert Cutts, one of the three brothers so prominent among the early settlers of New Hampshire. John, the oldest, was the first president of New Hampshire; Robert, the youngest, settled at Barbadoes, in the West Indies, where he married, as his second wife, Mary Hoel. Subsequently he came to New England and first lived in Portsmouth, in the Great House (so called) at the foot of Pitt Street. Afterward he removed to Kittery, where he was extensively engaged in ship building. He had two sons and four daugh-

ters. It was the second of these daughters, Bridget Cutts, whom William Screven married.

From the manuscript records of the Province of Maine, we learn that at a County Court held at York July 6, 1675, among several "presentments" by the Grand Jury was the following:

"We'll present William Scrivine for not frequenting the publique meeting according to Law on the Lord's days." (Early Records, vol. 3, p. 396).

"This person presented is remitted because in evidence it appears that he usually attends Mr. Mowdy's meeting on the Lord's days." (Early Records, vol. 3, p. 315).

At a Court held at Wells, July 4, 1676, Mr. Screven was appointed a constable for "ye lower part of the River." In 1678 and in 1680 he was appointed to serve on the grand jury, and at the General Assembly, held at York, June 30, 1681, he took his seat as a deputy from Kittery.

It is evident from these records, as well as from Churchwood's letter, that in his religious views Mr. Screven was not in harmony with the "Standing Order." He was nevertheless esteemed as a citizen, and was rapidly advanced to positions of official trust.

Churchwood's letter shows that at the time to which it refers there were Baptists enough in Kittery—in part doubtless as a result of Mr. Screven's labors—to warrant the formation of a Baptist Church. The nearest church of the same faith was that in Boston to which this letter was addressed, and which was organized in March, 1665, sixteen years before. Churchwood's letter evidently secured for Mr. Screven a hearty welcome from the church in Boston, and he was admitted to membership in the church. After hearing him preach they at once acceded to the request of the brethren in Kittery, and gave to the newly ordained the following certificate, dated January 11, 1682:

"To all whom it may concern:—These are to certify, that our beloved brother, William Screven, is a member in communion with us, and having had trial of his gifts among us, and finding him to be a man whom God hath qualified and furnished with the gifts of his Holy Spirit, and grace, enabling him to open and apply the word of God, which through the blessing of the Lord Jesus may be useful in his hand, for the begetting and building up of souls in the knowledge of God, do therefore appoint, approve and encourage him, to exercise his gift in the place where he lives, or else-

where, as the providence of God may cast him: and so the Lord help him to eye his glory in all things, and to walk humbly in the fear of his name."

This certificate was signed in behalf of the rest by Isaac Hull, pastor of the church, and John Farnum.

Meanwhile this movement to establish a Baptist church in Kittery became known there, and excited probably not unexpected opposition. Under date of January 25, 1682, Mr. Churchwood addressed another letter to his brethren in Boston, in which he says:

"I thought good to inform you that since our beloved brother Screven went from us, who I trust is, by God's mercy, now with you, by his long absence from us, he has given great advantage to our adversaries to triumph and to endeavor to bear down that good beginning which God, by his poor instrument, hath begun amongst us: and our magistrate, Mr. Hucke, is almost every day summoning and threatening the people by fines and other penalties, if ever they come to our meeting any more, five shillings for every such offence."

He adds that he also, on the previous day, was brought before the magistrate, who de-

manded of him how he spent his time. In the presence of the magistrate, also, he had a long discussion with Mr. Woodbridge, the parish minister, concerning infant baptism, etc.

Mr. Screven in a short time—possibly after a visit to Mr. Miles, the pastor of the Baptist church in Swansea—returned to Kittery, and entered on the work to which he had been set apart by his brethren. The opposition which during his absence had been manifested toward his associates was now transferred to him, and from an entry, without date, in the Early Records of the Province (Vol. 4, p. 254) it appears that he was summoned in a short time to appear before the provincial authorities. The record is as follows:

"William Scrivine, upon rumors and reports from a common fame of some presumptuous if not blasphemous speeches about the holy ordinance of baptism which should pass from him. Wherefore, being informed, we sent for said Scrivine by a special warrant to York, where upon examination he did not absolutely deny his charge, but after it was proved he seemed to own and justify the matter of his speeches. In his second charge, though he positively denied the first about his child, for infant baptism he said

was an ordinance of the Devil as the testimonies declare, he replied that he conceived it no ordinance of God, but an invention of man. What was it? and put us to prove by any positive command in the Gospel, or Scriptures, that there was infant baptism, and, according to our understandings, he endeavored to make good the matter of his words, and to put the manner of them into a smoother dress, mincing the matter, as Edw. Rishworth told him; whose reply was that mincing was to put it in better terms than it deserved, charging Mr. Hooke with prejudice, who brought him thither, and desired not to be judged by him.

"After some further discourse we required said Scrivine to give security sufficient to the treasurer of the Province of a bond of one hundred pounds to answer his charge at the next Court of Pleas holden for this Province, or we must make him his mittimus and send him to the jail; which, said Scrivine refusing, accordingly was done."

How long he remained in jail we are not informed. April 12th, 1682, he was brought before the Court at York, and the examination resulted as follows;

"This Court having considered the offensive

speeches of William Screven, by his rash, inconsiderate words tending to blasphemy, do adjudge the delinquent for his offence to pay ten pounds into the treasury of the county or province. And further the Court doth further discharge the said Screven under any pretense to keep any private exercises at his own house or elsewhere upon the Lord's days either in Kittery or any other place within the limits of this province, and is for the future enjoined to observe the public worship of God in our public assemblies upon the Lord's days according to the laws here established in the Province, upon such penalties as the law requires upon his neglect of the premises." (Early Records, vol. 4, p. 261.)

Mr. Screven seems to have paid no heed to this order, and his case was brought before a general assembly of the Province held at York, June 28, 1682. The record of the action taken is as follows:

"William Screven appearing before this Court and being afore convicted of the contempt of his Majesty's authority by refusing to submit himself to the sentence of the former Court, prohibiting his public exercises referring to some irreligious speeches uttered by him, and upon examination before this court declaring his resolution still to

persist in the same course, the Court tendered him liberty to return home to his family, in case he would forbear such kind of disorderly and turbulent practices and amend for the future. But he refusing, the Court required him to give bond for his good behavior, and to forbear such contemptuous behavior for the future, and ordered that the delinquent should stand committed until the judgment of this court herein be fulfilled. After which said Screven coming into the Court, did, in the presence of the said Court, and president, promise and engage to depart out of this Province within a very short time." (Early Records, vol, 4, p. 23).

It is evident from these words that Screven and his associates had now come to the conclusion that if at Kittery they could not have freedom to worship God according to the dictates of their consciences, they must seek that freedom elsewhere. But, as yet, they had no church organization, and it was evidently deemed desirable that such an organization should be effected before their departure. Accordingly, September 13, 1682, Mr. Screven sent a letter to the Baptist church in Boston, requesting the church to send its pastor and delegates to aid in the organization of a church. In this letter he said:

"To Thomas Skinner, Boston, for the church:

"Dearly beloved brethren in the Lord Jesus Christ, the King of saints. I and my wife salute you with our Christian love in our Lord Jesus, hoping through grace these few lines will find you in health of body and mind. Blessed be God for Jesus Christ, in whom he is pleased to account his saints meet to be partakers of the blessed rest provided for them in his mansion-house eternally in the heavens. That will be a happy day when all the saints shall join together in sounding of his praise. The good Lord enable us to prepare for that blessed day. To that end, brethren, let us pray, every one himself, for himself, and for one another, that God would please to search our hearts and reins so as that we may walk with God here, and hereafter dwell with him in glory."

He then refers to the fact that his mother-in-law had become a Baptist, and expresses the desire that the pastor of the church in Boston with other delegates, should visit Kittery, and assist in the organization of a church.

To this request the church acceded, and its pastor, Rev. Isaac Hull, accompanied probably by other members of the church, soon made his way to Kittery. There, September 25, 1682, with what service we are not told, a covenant was entered

into and signed by William Screven, Elder; Humphrey Churchwood, Deacon; Robert Williams, John Morgandy, Richard Cutts, Timothy Davis, Leonard Drown, Wm. Adams, Humphrey Axell, George Litten, and several women.

It has been supposed that Mr. Screven and his associates left Kittery not long after the organization of the church. Time, however, would be required for the consideration of a desirable location as well as for the disposal of property, and for providing means of transportation when the matter of location had been settled. It is certain from the Province Records that Mr. Screven and his "Baptist Company" were at Kittery as late as October 9, 1683, for under that date, in the record of a court held at Wells, occurs this entry:

"Order about Will. Screven. William Screven, being brought before this Court for not departing this Province according to a former confession of Court, and his own choice, and denying now to fulfill it, this court doth declare that the sentence of the General Assembly, bearing date the 28th of June, 1682, stands good and in full force against the said William Screven during the Court's pleasure." (Early Records, vol. 4, p. 295).

This order does not seem to have hastened the departure of Screven and his associates. At

the Court held at Wells May 27, 1684, this action was taken:

"An order to be sent for William Screven to appear before the General Assembly in June next." (Early Records, vol. 4, p. 173).

As no further record in reference to Mr. Screven appears in the Records of the Province, it is probable that he and his company had made all their preparations for removal, and, before the time of the meeting of the General Assembly arrived, had left their homes on the Piscataqua for a new settlement, where they could enjoy undisturbed freedom to worship God in accordance with their religious convictions.

A son of William Screven, also named William, remained at Kittery. There are several references to him in the recently published "York Deeds." As Mr. Screven married Bridget Cutts, July 23, 1674, I am inclined to think that this son William was by a former wife, as he is said to have represented the town of Kittery in the General Court in 1694.

The place selected for the settlement was on Cooper River, not far from the present site of Charleston, South Carolina.

Mr. Screven called the name of this settlement Somerton. It is from this fact that an

inference has been drawn with reference to Mr. Screven's home in England. *Ivimey*, in his History of the English Baptists, says that in 1655, Rev. Henry Jessey, a Baptist minister of London, was invited to visit his brethren in Bristol. Baptist principles he found had spread into many adjacent parts, and congregations in Wells. Cirencester, Somerton, Chard, Taunton, Honiton, Exeter, Dartmouth, Plymouth, Lyme, Weymouth and Dorchester were also visited. In the following year these churches asserted their union in a common declaration of faith, entitled "A confession of Faith of several churches in the county of Somerset, and in the counties near adjacent." The confession was signed by twenty-five persons, ministers and laymen, in behalf of the whole, and among the signatures is that of William Screven, of Somerton. This was in 1656. Mr. Screven, who established the colony at Somerton, South Carolina, was at that time twenty-seven years of age. As his whole career in this country shows, he was a man of more than ordinary ability. We know of no reason, therefore, why he may not have been the William Screven who signed the Confession of 1656, while the fact that he gave the name of Somerton to his settlement on Cooper River, in South Carolina, affords at

least a plausible ground for such an identification.

About the time Mr. Screven established his colony at Somerton, there came into the same neighborhood from the west of England, Joseph Blake, the friend and trustee of Lord Berkely, one of the Lords Proprietors, and with him a number of "substantial persons." Mr. Blake's wife and her mother, Lady Axtell, united with Mr. Screven's church; and Mr. Blake, although not a member of the church, entertained Baptist views. With six others he was appointed to revise the Fundamental Constitutions, prepared for the Lords Proprietors by the celebrated John Locke, and he succeeded Governor Archdale in the government of the colony at the close of the year 1696. His position and influence greatly strengthened the Baptist cause in the colony. Widely known as a wise and honored magistrate, he died September 7, 1700.

A number of colonists also from the north of England, chiefly Baptists, came to Carolina with Lord Cardross not long after the arrival of Mr. Screven's company, and settled at Port Royal. The neighboring Indians, however, proved hostile, as did also the Spanish settlers of St. Augustine; and they soon, certainly before 1686, made their

way to the mouth of the Edisto River, where they located, and those who were Baptists attached themselves to Mr. Screven's church, adding still further to its strength and influence.

Charles-Town, as the settlement on the neck of land between Ashley and Cooper Rivers was now called, began to attract colonists about ten years before Mr. Screven and his company established themselves at Somerton. Its facilities for commerce did not escape the attention of the new colonists; and before the year 1693 the larger portion of the members of the church had removed from Somerton to the Neck. It became necessary, therefore, that the meetings of the church should be transferred thither also. At first the meetings were held in the house of William Chapman, in King Street. In 1699, William Elliott, one of the members, gave the church the lot of land on Church Street, on which the meeting-house of the First Baptist Church in Charleston now stands, and a house of worship was erected on this lot in that or the following year.

Mr. Screven was now more than seventy years of age, and his health having declined, he asked to be relieved of the duties of his sacred office. His request was granted, and he addressed some words of affectionate counsel to the church em-

bodied in a treatise entitled "An Ornament for Church Members." The manuscript was carefully preserved by the church and published after Mr. Screven's death. No copy of this treatise, as far as I can learn, has come down to us. Morgan Edwards, who, a century ago, journeyed from New Hampshire to Georgia, gathering "Materials Towards a History of the Baptists," had a copy in his possession, probably while in Charleston. A quotation which he made from the closing paragraph is as follows: "And now, for a close of all, my dear brethren and sisters (whom God hath made me, poor unworthy me, an instrument of gathering and settling in the faith and order of the gospel), my request is that you as speedily as possible supply yourselves with an able and faithful minister. Be sure you take care the person be orthodox in the faith, and of blameless life, and does own the confession put forth by our brethren in London, in 1689."

But Mr. Screven did not at this time wholly withdraw from ministerial service. Having received a grant of land, on which Georgetown now stands, he removed thither, and as opportunity offered and his strength permitted, he preached to the destitute around him. In 1706 the Baptist church in Boston, which had in vain endeavored

to secure a pastor in England, turned to Mr. Screven in its extremity, and earnestly entreated him to return to New England and take the pastoral oversight of the church by which he was ordained. Although so far advanced in years he was at first inclined to accede to this request; but just at this time his successor in the pastorate of the church in Charleston died, and receiving a call from the church to return and resume his pastoral labors with them, he felt that he could not decline, and he sent to the church in Boston, accordingly, the following letter, dated June 2, 1707:

"Dearly beloved, this may inform you that I have many thoughts of heart about you, and am much concerned for you; and hope I may say my prayers are to God for you. Though I am not with you, nor can I come as I was inclined to do, our help being taken from us: for our minister who came from England is dead, and I can by no means be spared. I must say it is a great loss, and to me a great disappointment, but the will of the Lord is done, and in his will I must be satisfied. I have longed to hear that you were supplied with an able minister, who might break the bread of life among you; but if the Lord do not please to supply you in the way you expect, your way will be to improve the gifts you have in the

church. Brother Callender and Joseph Russell I know have gifts that may tend to edification, if improved. I think you should call one or both of them to it."

The church in Boston acted upon this suggestion and called Mr. Callender, to whom Mr. Screven wrote, August 6, 1708, as follows:

"I rejoice that you are inclined to, and employed in, the blessed work of the Lord for the support of his cause;" and the letter closes with these words: "I have been brought very low by sickness, but I bless God I was helped to preach and administer the communion last Lord's day, but am still weak. Our society are for the most part in health; and I hope thriving in grace. We are about ninety in all. I rest your affectionate brother and fellow-laborer in the best of services, for the best reward."

It is not thought that Mr. Screven removed his family to Charleston at this time; but his labors in behalf of the church which he had formed and to which he had given so much of the strength of the best years of his life, were continued, as he was able, until his death, which occurred at Georgetown, October 10, 1713, at the completion of the eighty-fourth year of his age. Pure in life, affectionate in disposition,

abundant in every good work, honored and revered of all, he commended the gospel which he preached, and came to the "grave in a full age, like as a shock of corn cometh in in its season." His tomb, on Screven Street, in Georgetown, is still to be seen, and his memory is lovingly cherished not only by a numerous posterity, (he had eleven children) but by the Baptists of South Carolina and of all the Southern States.

In the interest of bibliography I may add that Mr. William G. Whilden, of Greenville, South Carolina, one of Mr. Screven's descendants, to whom I am indebted for some of the material of this paper, informs me that Mrs. Schoolcraft, formerly a resident of Beaufort, S. C., wrote a history of the Screven family, which was published. He had heard, however, of only a single copy, which was destroyed in Sherman's raid; and my own inquiries with reference to the book have not as yet brought to light another copy.

BI-CENTENNIAL

PAPERS AND ADDRESSES.

HISTORY OF FIRST BAPTIST CHURCH

FROM 1683 TO 1825.

By Basil Manly.

HISTORY OF THE FIRST BAPTIST CHURCH.

WE are assembled to commemorate the organization, two hundred years ago, of the first Baptist Church, not only in Charleston, but in the whole South. It was constituted in the Province of Maine, September 25, 1682, by the aid of messengers sent for the purpose from the church at Boston, Mass., and migrated bodily soon after to South Carolina. In this celebration, therefore, Massachusetts and South Carolina may join hands; Old and New England have contributed the materials for our grateful recollections, and both shores of the Atlantic have share in the sacred memories of the hour.

We rejoice to renew and brighten the golden links of concord and fraternal affection between true servants of the Lord Jesus, who dwell in the North and in the South; and hence we gladly go back to speak of those early days when, in spite of distance and difficulties of intercourse, Christian love overleaped all barriers and bridged

all chasms that tended to sever and alienate the great brotherhood of those that followed Jesus.

To make it plain how the earliest church in the South was constituted so far North as Maine, we shall have to go back a little in the history.

Two rills of influence, which affected in no small degree the origin and formation of these two mother States, Massachusetts and South Carolina, took their rise not far apart in Old England, until separated there by the same cause which had driven both out of the old country—persecution because of religious convictions.

Love of the truth, and persecution for belief, were the two contending and impelling forces which produced migration to New England, and then drove asunder the emigrants to people new wilds and found flourishing communities in them. Among those who personally experienced the pressure of these impulses was the man who became, under God, the founder of this church, the Rev. William Screven.

WILLIAM SCREVEN, OF SOMERTON.

In 1656, the Baptist churches in Somerset and adjoining counties of England, where the principles of dissent and of believer's baptism had been spreading for about fifteen years, published

a "Confession of Faith," subscribed by twenty-five persons, ministers and laymen, on behalf of the whole. Among these names is that of William Screven, of Somerton.* Why or when he left England we know not; but in 1681 we find him settled at Kittery, on the Piscataqua River, York County, in the Province of Maine, and habitually holding religious meetings in his own house. He had united with the First Baptist Church in Boston June 21, 1681; and several of his neighbors, through the good hand of his God upon him, being brought to the knowledge of the truth, joined the same church that year. He was licensed regularly to preach January 11, 1682, by the church, as is attested by Isaac Hull and John Farnum, signing in behalf of the rest. The document has been preserved in Ivimey's History, and is interesting as one of the earliest specimens of that kind among modern Baptists.

This step seems to have roused the same spirit of persecution at Kittery under which the Baptists about Boston had been already suffering ever since their organization into a church in 1665. The people who attended Mr. Screven's meetings were summoned to answer for their conduct, and

*Ivimey's Hist. of Eng. Baptists, II. 521.

threatened with a fine of five shillings should they repeat their offense. Mr. Screven himself, continuing to preach Christ to all who came, was apprehended and taken before the General Court, on whose records is found the following entry, dated August 17, 1682, which, with one following, may be repeated here, though presented in a previous paper of this volume.

"*William Screven* appearing before this Court, and being convicted of the contempt of his Majesty's authority, and refusing to submit himself to the sentence of the Court prohibiting his public preaching, and upon examination before the Court declaring his resolution still to preach therein, the Court tendered him liberty to return home to his family, in case he would forbear such turbulent practices, and amend for the future; but he refusing, the Court sentenced him to give bond for his good behavior, and to forbear such contentious behavior for the future, and the delinquent to stand committed until the judgment of the Court be fulfilled."

The same day their Executive Court took action as follows: "This Court having considered the offensive speeches of William Screven, viz., his rash and inconsiderate words tending to blasphemy, do adjudge the delinquent for his offence

to pay ten pounds into the treasury of the county or province. And further, the court doth forbid and discharge the said Screven, under any pretence, to keep any private exercise at his own house or elsewhere, upon the Lord's Days, either in Kittery or any other place within the limits of this province, and is for the future enjoined to observe the public worship of God in our public assemblies upon the Lord's Days, according to the laws here established in this province, upon such penalties as the law requires upon such neglect of the premises." *

So far was he from yielding to such sentences, or being discouraged by them, that about four weeks afterwards, September 13, he with the rest sent a request to Boston that Elder Hull and others might visit and form them into a church, which was granted; so that a covenant was solemnly signed September 25, 1682, by William Screven, Elder; Humphrey Churchwood, Deacon; Robert Williams, John Morgandy, Richard Cutts, Timothy Davis, Leonard Drown, William Adams, Humphrey Azell, George Litten and a number of sisters. †

The little church thus begun was able to main-

* Backus' History, pp. 502–505.
† Backus' History, p. 505.

tain its ground but a short time. The power of their enemies was so great and so unscrupulously exercised, the magistrate, Mr. Hucke, combining with the minister, Mr. Woodbridge, for the purpose, that they were soon obliged to flee to some more favored part of the country where such "turbulent practices" as the quiet preaching of the Gospel in his own house to those that desired to hear him might not excite the rage and the interference of the public authorities. Accordingly William Screven, already fifty-eight years of age, and "his Baptist company" removed to South Carolina, and settled on the Cooper River, not far from the site of the city of Charleston, and called their settlement Somerton, evidently in allusion to his well-beloved English home in Somersetshire. This removal occurred in 1682, or early in 1683, and seems simply to have been a transfer of the seat of worship of the persecuted flock (or a majority of it) which had been gathered on the Piscataqua.

Morgan Edwards, writing nearly a hundred years later (1772) from the traditions of old people, dates the immigration from Piscataqua and the origin of the Charleston church in 1664; but that must be erroneous. Charleston was not then in existence even as a village. Besides, all agree

that Mr. Screven was the first pastor and the founder of the church. He was still in Maine in 1682 and a member of the church at Boston; and the church at Kittery was certainly organized September 25, 1682. To that body the Baptist church in Charleston traces its origin.

Let us look a little at the surroundings of the infant church. They had left a region which had but recently, in 1675, been devastated by King Philip's war, the most fearful of the early struggles with the natives. It spent its first rage partly in the region known as Maine, between the Piscataqua and the Kennebec, which had been cut off from the original grant to the Plymouth Company and bestowed upon Gorges. In 1677, however, Massachusetts had bought it for £1200, and was asserting its claim and exercising its authority; and a part of this parental control was the religious persecution which we have described. Though our immigrants to South Carolina from Maine are still in a region where wild Indians prevail, they find now no molestation, but rather a welcome from the white race.

Early in 1670, the first colony that made permanent settlement in South Carolina arrived. The recent researches of Mr. Courtenay, the honored Mayor of Charleston, have brought to

light facts and details as to this original settlement which cast a flood of light on the early history of the city. He has given us the names of the ninety-three passengers on the three vessels which finally left the British isles, September 18, 1669, after some two years of preparation and an expenditure of £12,000 by the proprietors. They were under the charge of William Sayle, of Bermuda, as Governor. He is described by the old narrator, somewhat unkindly, as a "Puritan and Nonconformist, whose religious bigotry, advanced age and failing health promised badly for the discharge of the task before him." After various adventures, losing two of their vessels, making some stay at Bermuda and, procuring an additional sloop there, they landed on the 15th of March, 1670, at a place called Sewee, near Port Royal, which Mr. Courtenay thinks was probably what is now known as Bull's Bay. After several changes, they finally settled in April, 1670, on the western banks of the Ashley, and there laid the foundation of old Charlestown, which was named in honor of King Charles. This settlement is believed to have been on a plantation which belonged in 1809, when David Ramsay wrote, to Elias Lynch Horry. The site was some distance up the river and is now scarcely traceable, except

by the remains of an old ditch. It could not be approached by vessels of large burthen.

On the 19th of April, Sir John Yeamens entered upon his duties as Governor of Carolina, having brought with him from Barbadoes the first negro slaves who were seen in Carolina. Under his orders, July 20, 1677, a town was laid out at Oyster Point, at the junction of the Ashley and Cooper rivers, and thither ere long the town of Charlestown, name and all, was moved down the river. In 1680, in some official papers, the place was called New Charles-Town; in 1682, Charles-Town; and so it continued till 1783, when it was formally incorporated by the name of the City of Charleston, an event of which the centennial has lately been most worthily celebrated.

Mayor Courtenay has given a graphic picture of "these earliest emigrants—pioneers in the settlement of an immense hunting-ground, filled with wild animals, overgrown with forests, partly covered by swamps, and roamed over rather than inhabited by a great number of savage tribes, subsisting by the chase, and accustomed to war among each other. In the midst of such conditions, these colonists laid the foundation, and their descendants reared this noted city, enduring hardships, facing the Indian and the wild beast, and at

times pestilence and famine. They were plain, earnest, hard-working people, who had left native land and crossed the ocean, their compelling motive the enjoyment of civil and religious liberty, their hope to secure a larger opportunity of life and work for themselves and their children." *

In 1674, many of the Dutch from New Amsterdam or Nova Belgia, which had just been conquered by the English and named New York, dissatisfied with their new circumstances, removed to Carolina, and settled in Jamestown, on the southwest side of the Ashley, believed to be on James' Island, a settlement which was subsequently abandoned, and the people were gradually blended with the other colonists.

While the majority of the "Proprietors" of the colony were of the Established Church of England, the large majority of the immigrants were from the beginning dissenters from that church. Says David Ramsay: "Liberty of conscience, which was secured to every one by the charter, proved a great encouragement to emigration. The settlement commenced at a period when conformity to the Church of England was urged with so high a hand as to bear hard on many good

* Mayor Courtenay's Centennial Address.

men. Dissenters labored under many grievances. They felt much and feared more."*

Thus it happened that Carolina received a considerable number of its early settlers from men who sought the prospect of securing religious liberty. Though not allowed to live in peace in Britain, they were from motives of policy encouraged to emigrate to the colonies, and were promised freedom and protection there—a promise which was not faithfully kept. They sometimes met with much annoyance. Their friends protested earnestly against the intolerance. "Cannot dissenters," said they, "kill wolves and bears as well as churchmen, and also fell trees, and clear ground for plantations, and be as capable of defending them as churchmen are?" The argument availed, so far at least as to allow their coming freely, though not to secure them the grants of land bestowed on the favorites of the royal family, or to obtain for them entire equality of privileges.

To quote the language of James Grahame, LL.D., an English writer of high character on the colonial history:† "Strong symptoms of mutual jealousy and dislike began to manifest themselves

* "Ramsay's History of South Carolina."

† "Grahame's Colonial History of the United States," I., p. 369.

between the Dissenters and Puritans on the one hand, who were the most numerous party in the colony, and the Cavaliers and Episcopalians on the other, who were favored by the proprietaries in the distribution of land and of official power and emolument: and although the firmness and prudence of Governor West prevented the discord of these parties from ripening into strife and confusion, it was beyond his power to eradicate the evil, or to restrain his own Council, which was composed of the leading Cavaliers, from treating the Puritans with insolence and contempt. The Cavalier party was reinforced by all those persons whom debauched habits and broken character and fortune had conducted to the province, not for a cure but a shelter of their vices, and who regarded the austere manners of the Puritans with as much dislike as the Cavaliers entertained for their political principles. The adversaries of the Puritans, finding that it was in their power to shock and offend them by a social behavior opposed to their own, affected an extreme of gay and jovial license. Each party, considering its manners as the test of its principles, emulously exaggerated the distinctive features of its appropriate demeanor; and an ostentatious competition ensued in which the ruling party gave coun-

tenance and encouragement to practices and habits very unfavorable to the prevalence of industry and the acquisition of wealth."

The years 1682 and 1683 were marked by considerable immigration. One body came from Ireland under Ferguson, another from Scotland, which was groaning under the barbarous administration of Lord Lauderdale. "But," says Mr. Grahame, "the most valuable addition to its population, which the colony now received, was supplied by the immigration of a considerable number of pious and respectable Dissenters from Somersetshire in England. This band of emigrants was led by Humphrey Blake, the brother and kin of the renowned Admiral Blake. . . . Humphrey Blake was a worthy, conscientious and liberal man; and willingly devoted his fortune to facilitate the retirement of a number of Dissenters, with whom he was connected, from the persecutions they endured in England, and the greater calamities they apprehended from the probable accession of the Duke of York to the throne." *

Among this number of "substantial persons," as they are called by Hewit, † was also Joseph

* Grahame's "Colonial History of the United States," I., 372.

† Hewit's History of South Carolina and Georgia, I., 140.

Blake, the nephew of the Admiral, and the friend and trustee of Lord Berkeley, one of the Lords Proprietors. His wife, Lady Blake, and her mother, Lady Axtell, were valuable accessions to the infant Baptist Church, and it is likely that coming from Somersetshire, Mr. Screven's early home, they were specially pleased to find in their pastor an old neighbor. Mr. Joseph Blake himself, if not a communicant, at least entertained the sentiments of the Baptists and favored their cause. He was subsequently twice Governor of the colony, 1694–5 and 1696–1700. His sister was the wife of Gov. Morton, who was Governor 1682–4 and 1685–6, and the mother of Joseph Morton, who signalized himself in 1703 in the upper House of Assembly as the friend of religious liberty, by voting against the establishment of the Church of England as the religion of the State, though he was not allowed to record his protest.*

Joseph Blake, together with Paul Grimball, (who was a Baptist) and five other persons, was a member of the committee for raising the celebrated "Fundamental Constitutions" prepared for the proprietors by John Locke. It was during his second period of office in 1696, after the return to England of Archdale, the judicious

* Hewit, I. 166.

Quaker Governor, that the French Huguenot refugees, who had come in large numbers about ten years before, in consequence of the revocation of the Edict of Nantz, 1685, and the renewal of Romanist persecutions, received equal rights with those born of English parents. "By the advice of the Governor and other friends," says Ramsay, "they petitioned the Legislature to be incorporated with the freemen of the colony." * Their request was granted and "the same law conferred liberty of conscience on all Christians, with the exception of Papists." If our better developed feelings of charity or clearer views of human rights lead us to condemn even this exception, let us not forget that the Papacy was then a political, more than a religious power, wielding not only the sword of warfare, but the dagger of treachery, and assigning the dungeon, the fagot and the flame for obstinate heretics.

It may not be improper to add that Lady Axtell, whose plantation was in Colleton, was not only a member but a benefactress of the church. She gave the glass chandelier, which used to hang, when I was a boy, in the old Baptist Church, then and still known and used as the Mariners' Church. I hope it is still preserved. Frail in its nature,

* Ramsay's History of South Carolina, I., 51.

and simple in its construction, it has survived, if still in existence, a succession of changes and wars and revolutions, which make it a truly venerable relic. It is thought by one of her kindred, Rev. S. J. Axtell, Jr., of West Medway, Mass., that this Lady Axtell may possibly have been the widow or some near connection of Daniel Axtell, celebrated in the history of Cromwell's times, as one of the judges, who condemned King Charles. Mrs. Blake besides contributing to aid her own denomination, gave largely to adorn the first St. Philip's Church.

Among the families thus united under the pastoral care of Mr. Screven, Morgan Edwards has enumerated a few, and their names are recognizable and honorable in the subsequent history of the State, such as Atwell, Bullein, Elliott, Raven, Baker, Barker, Blake, Child, Cater, Whitaker, Bryant, Butler, Chapman and others.

About this same period, Lord Cardross, afterwards Earl of Buchan, a nobleman from the North of England, brought with him to Carolina a colony of North Britons, who, it is said, were chiefly Baptists. They settled at Port Royal Island, and at first claimed co-ordinate authority with the Governor and Grand Council of Charlestown. But this claim being disallowed, Lord Cardross re-

turned to England; and the place being insecure by reason of the hostility of the neighboring Indians, and especially of the Spaniards at St. Augustine, they removed before 1686 to the mouth of the Edisto River.* The Baptist part of this company attached themselves to Mr. Screven's Church, still worshipping at Somerton. Thus, in the land whither he had fled for refuge, he had the happiness of finding himself soon surrounded by a considerable number of intelligent and pious Christians, and a still greater number of influential adherents and friends.

REMOVAL OF THE CHURCH FROM SOMERTON TO CHARLESTON.

In the course of a few years the superior advantages for commerce of the tongue of land at the mouth of the Cooper and Ashley Rivers had attracted the colonists thither, so that before the year 1693, the greater part of the members of the Baptist church at Somerton had transferred their residence to Charleston. It was the natural result then to transfer thither also the ordinary seat of their public worship. Leaving Somerton, then, they "held their worship at the house of one William Chapman in King Street, until they built" a

* Hewit, I. 89. "Archdale's Description of South Carolina," p. 4.

place of worship for themselves. In 1699, by the gift of one of the members, William Elliott, the church obtained the lot in Church Street, No. 62 in the plan of the town, the same on which the First Baptist Church now stands, and they began to build soon after.*

OTHER CHURCHES IN CHARLESTON.

The population of the town was now reckoned by some at five to six thousand; others give an estimate of about three thousand. There was one clergyman of the Church of England, and one of the Established Church of Scotland. There is no mention of an Episcopal clergyman before 1680; and Dalcho says it is uncertain whether any body of communicants had been collected in the capacity of a church [he means an Episcopal church] until after the first St. Philip's Church was

* The lot originally belonged to Josiah Willis, mariner, and was bought from his only daughter and heiress, Elizabeth Willis, for £20. The deed bears date July 18, 1699. The Trustees to whom it was conveyed for the church were, William Sadler, John Raven, Thomas Bullein, Thomas Graves and John Elliott. The church are styled in the deed—"The people of the Church of Christ, baptized on profession of their faith, meeting in Charlestown, distintinguished from all other churches by the name of Anti-pædo-Baptists." The lot was 100 feet wide and 250 deep, and was designed for a parsonage as well as a church.

finished in 1681 or 1682.* The Independent or Congregational Church was built about 1690, the Calvinistic Church of French Protestants before 1693, and the Quaker Meeting House about 1696, aided by Governor Archdale, who was himself a Quaker. In 1696, a Congregational church from Dorchester, Mass., with Rev. Joseph Lord as their Pastor, emigrated to the head of Ashley River, about twenty-two miles from Charleston, and called their settlement Dorchester.† Grahame records this as the *first* introduction into South Carolina of "a regular administration of the ordinances of religion," a claim which few will admit.

In the year 1698, John Cotton, a son of the celebrated minister of Boston, Mass., of the same name, removed from Plymouth to Charleston, and enjoyed a short, but happy and successful ministry. And in the same year, as Grahame informs us, Governor Blake, "though himself a Dissenter, yet from regard to the wishes and the spiritual interests of the Episcopalian portion of the inhabitants of Charleston, caused a bill to be introduced into the assembly for settling a per-

* Dalcho's "Church History," pp. 26, 32.

† Ramsay's "History of South Carolina," p. 9. Grahame, I., p. 387.

petual provision of £150 a year with a house and other advantages on the Episcopal minister of that city. Marshall, who then enjoyed this pastoral function, had gained universal esteem by his piety and prudence; and the Dissenters in the house of assembly, acquiescing in the measure from regard to this individual, the bill was passed into a law." * Grahame adds—"Those who may be disposed to think that the Dissenters acted amiss, and stretched their liberality beyond the proper limits of this virtue, in promoting the national establishment of a church from which they had themselves conscientiously withdrawn, may regard the persecution they soon after sustained from the Episcopal party as a merited retribution for their practical negation of dissenting principles."

CONFESSION OF FAITH.

Simultaneously with the erection of their building, the Baptists sent to England for copies of the Confession of Faith, originally prepared in 1677, in close resemblance to the Westminster Confession, but adopted and republished by "more than a hundred" congregations in London and its vicinity in 1689, and hence commonly called the

* Grahame's "Colonial History," I., p. 388.

Century Confession. This they carefully examined, and adopted it verbatim in the year 1700, as the confession of this church; and so it has remained to this day. The Philadelphia Baptist Association having also adopted it, it is generally known in this country as the Philadelphia Confession.

MISSIONARY LABORS.

When the proprietaries of Carolina undertook the charge of the colony, they solemnly declared, and caused it to be recorded in their charters, that they were moved to embrace this great design by zeal for the Christian faith, and especially for propagation among the Indian tribes of America. Yet, says Grahame, "they never made the slightest attempt to execute their pretended purpose of communicating instruction to the Indians; and this important field of Christian labor was quite unoccupied till the beginning of the eighteenth century when a few missionaries (six in 1707) were sent to Carolina by the English 'Society for the Propagation of the Gospel in Foreign Parts.' No cognizable fruits or vestiges of the labors of these missionaries have ever been mentioned. Prior to this enterprise, the only European instructions that the Indians received under the auspices of the proprietary gov-

ernment were communicated by a French dancing master, who settled in Craven County and acquired a large estate by teaching the savages to dance and play on the flute."*

The little Baptist church, however, was not satisfied simply to keep up their own worship. Animated by the spirit and guided by the example of Mr. Screven, who, at the age of more than three-score years and ten, was still the laborious missionary, they procured ministers, and some among themselves, who had the gift of exhortation, aided in the work, to go into the surrounding settlements to preach the everlasting Gospel. So early and abundant were they in this species of labor that, with all the commendable zeal of the Society in England for the Propagation of the Gospel in Foreign Parts, it is acknowledged by their historians that in most places which their missionaries visited, they found themselves preceded by the Baptists.†

The colony now (1700) numbered some 5500 persons, of whom 3000 were in Charleston. Outside of the city there was as yet no temple of public worship or school for education. There was no printing press in Carolina till 1730. The

* Grahame's Colonial Hist. of U. S., I. p. 389.

† See Humphreys' Historical Account, p. 88, 95, 108, &c.

provincial laws were promulgated by oral proclamation. The land, which in the beginning had sold at twenty shillings for every hundred acres, and was raised in price in 1694 to thirty shillings, was now becoming more valuable. In 1711 the proprietaries raised the price to forty shillings for a hundred acres, and one shilling of quit rent. The Governor's salary was a moderate one, £200 a year, but this was doubled in 1717. Other cotemporary officers had salaries ranging from £40 to £60 a year.

The staple commodities were rice, tar, and afterwards indigo. In 1707, seventeen ships were freighted to England from Charleston, in the Virginia fleet, besides straggling ships.*

THE ESTABLISHMENT OF RELIGION BY LAW.

After having for forty years disregarded entirely the religious interests of the Carolinas, proprietaries, in the beginning of the 18th century, made a first and last attempt to demonstrate their boasted zeal for Christianity by the adoption of measures most unchristian and tyrannical. Lord Granville received the dignity of palatine, and undertook to exert his power in regulating religion

* Oldmixon's British Empire in America. 1708.

in Carolina. He had the utmost contempt and aversion for Dissenters of all descriptions, and had already shown his bigotry in the British parliament by his zeal for the bill against occasional conformity, which imposed severe penalties on any person who conformed to the Church of England and ever after attended a dissenting place of worship.

Under his influence a series of violent and illegal measures were pushed through the Carolina provincial assemblies, to advance the Church of England and depress every other form of religion. These culminated in 1704 in two laws, by one of which Dissenters were deprived of all civil rights; and by the other an arbitrary court of *High Commission*, (a name of evil import to Englishmen) was erected for the trial of ecclesiastical causes, and the preservation of religious uniformity in Carolina. At the time when these laws were framed, not only the most worthy and reputable inhabitants, but at least two-thirds of the whole population of the province were Dissenters.

It should be mentioned to the honor of the English Society for the Propagation of the Gospel, that they resisted this last law, and they declared their purpose to send no more missionaries till it should be repealed. The proprietaries however

ratified it. By the advice of the London merchants, the colonists appealed to the House of Lords, in an earnest petition which so impressed the noble Lords with surprise and indignation at the tyrannical insolence of the proprietaries and their provincial officers, that they voted an address to Queen Anne praying the repeal of the obnoxious laws, and the punishment of the authors of them, affirming that "the law for enforcing conformity to the Church of England in Carolina is an encouragement to atheism and irreligion, destructive to trade, and tends to the ruin and depopulation of the province." Whereupon the Queen issued an order declaring the acts null and void. From that period, (1706) however, the Dissenters had not the *equality* they had been led to expect, but simple toleration. In 1707, an act was passed for the establishment of religious worship according to the forms of the Church of England, the province was divided into ten parishes, and provision was made for building a church in each parish and for the endowment of its minister.*

MR. SCREVEN'S DECLINING HEALTH AND REMOVAL.

Notwithstanding the vigor which had sustained Mr. Screven through a long and laborious life,

*See Humphrey's, "Oldmixon," Hewit.

he now felt the infirmities of age pressing upon him. Feeling that the church needed and was able to sustain a minister capable of active service, he determined, in 1706, to retire from the pastoral office, and prepared a treatise containing his farewell counsels entitled "An Ornament for Church Members," which he left with them in manuscript, and which the church published after his death. Unfortunately no copy of this is now known to be extant. It is concluded by urging them to supply themselves as speedily as possible "with an able and faithful minister. Be sure you take care that the person be orthodox in the faith, and of blameless life, and does own the Confession of Faith put forth by our brethren in London, in 1689."

He had no longing for indolence and ease. Though possessed of a competency, he removed from the social advantages and numerous friends he had gathered round him in Charleston, purchased and settled the lands at the head of Winyaw Bay, on which Georgetown is now built, and commenced proclaiming to the destitute around him, as far as his health would permit, the message of salvation.

MR. WHITE AS PASTOR.

Meanwhile the church had obtained a minister named White, from England, who stood high it appears in Mr Screven's esteem, but of whom we know little else. He soon died, and the church was thrown again upon his care, in such labors as he could afford them. At the same time, the First Baptist Church in Boston, who had been some time destitute, since the death of Elder John Emblem, besought him to come to their relief, and he was at first inclined to go; but the death of Mr. White decided him to remain, as he could "by no means be spared."

MR. SCREVEN'S LABORS.

He resumed his care of the church, though he probably did not remove his family to Charleston. A flourishing church of about ninety members waited to be enlightened by the last rays of his setting sun. But his race was now nearly over. On the 10th of October, 1713, at Georgetown, having completed his eighty-fourth year he was called to rest from his labors, honored and revered by all who knew him. Thus died William Screven, a servant of the Lord Jesus Christ, pure in morals, sound in doctrine, abundant in

labors, tender and affectionate to all, but especially to the church of Christ.

His letter of fraternal condolence with the church in Boston is preserved, in which he declines their call, and adds: "I do not see how I can be helpful to you, otherwise than my prayers to God for you, or in writing to you. The Lord help us to pity one another in our afflictions as the Gospel counseleth; if our members be afflicted, all mourn."

The sympathy of these two ancient mother churches with each other nearly two centuries ago, when they were the Dan and Beersheba of American civilization, the Northernmost and the Southernmost points where the light of the Gospel had been kindled in the wilderness,—has something in it that is touching and memorable.

From the death of Mr. Screven (1713) until the coming of Oliver Hart in December, 1749, the history of the church in Charleston is involved in some obscurity, owing to the destruction of the records in 1752 by an inundation; and its course was mainly amid conflicts and trials, sometimes almost reducing it to extinction.

The early part of this period was marked by a political revolution occurring in 1719, so bravely and yet so peacefully accomplished as to merit a

minute sketch, if our time and object permitted. The spirit of determined resistance to illegal exactions, combined with honest and steadfast loyalty to what they recognized as constituted authority, marked the character of Carolinians then as now. The result of the movement was that Carolina ceased to be a Proprietary Government, and became a Royal Province. From that time forward it was most kindly regarded and most profoundly treated by the supreme authority in Great Britain. Carolina had no reason to complain, on her own behalf, of British tyranny in 1776, but went into the war for independence simply on principle for the right of self-government and in sympathy with her sister colonies.

MR. SCREVEN'S SUCCESSORS.

The first pastor after the death of Mr. Screven was a Mr. SANFORD, of whom we know nothing, except that he died about 1718.

On his death Mr. WILLIAM PEARTT, who had come to Charleston in 1718, became Pastor. He seems to have been a man of standing in society. After the death of Paul Grimball, who had been Secretary to the Prince and a member of Governor Archdale's council, Mr. Peartt married his widow, who survived him also, and married a Mr. Smith,

and under that name gave a legacy of £1540 to the Baptist church of Philadelphia. Mr. Peartt died about 1728.

During the ministry of Mr. Peartt, active and successful efforts were made in church extension; meeting-houses were erected on Edisto Island, on Ashley River, above the city, and on Stono, sixteen miles from the city.

Mr. Peartt was succeeded by REV. THOMAS SIMMONS, a native of England, who had landed in Pennsylvania, been ordained there, and arrived in Charleston in 1728.

A secession occurred in 1733 of a number of members, under the lead of William Elliott, Jr., a man of influence and intelligence who had adopted Arian sentiments. They assumed the name of General Baptists (the mother church being known thereafter as Particular Baptists), sent to England for a minister, Rev. Mr. Ingram, and were constituted into a church with thirteen male and eight female members, worshipping at Stono, at the meeting-house before mentioned. Mr. Henry Heywood succeeded Mr. Ingram, and afterwards a Mr. Wheeler had charge. But after about fifty years of no marked events, that party became extinct.

About the time of that secession, 1733, Mr. Isaac Chanler (born in Bristol, England, May 10,

1700), came to Carolina, and began laboring among the members worshipping on Ashley River, with such blessing and success that it was soon judged expedient to constitute a separate church. This was done May 24, 1736, with twenty-eight members. The church continued under the ministry of Mr. Chanler, Mr. John Stephens and others, until the Revolution, when it became extinct, and all its temporalities, and even the communion service, were seized upon by an individual and made private property.

The death of Mr. Tilly, their wise and useful minister on Edisto, April 14, 1744, in the forty-sixth year of his age, was a sore bereavement. A more serious trial grew out of the defection of Mr. Simmons, their pastor, who inclined towards the Arian party that had seceded, and who was consequently suspended from his ministry by the majority of the church. The minority, however, under the lead of Mr. Francis Gracia, one of the deacons, forcibly took possession of the meeting-house, and introduced him to the pulpit. This was in 1744, and as the result of the difficulties that followed, which need not now be detailed, the church found itself in 1745 legally compelled to share their house of worship with others whose faith they could not recognize as scriptural.

They appointed June 24, 1745, as a day of fasting and prayer, and after deliberation, entered into a new solemn covenant with each other, and proceeded immediately to arrange for a separate place of worship. Messrs. William Screven, William Brisbane, James Screven, Thomas Dixon, William Screven, Jr., Nathaniel Bullein, James Brisbane, David Stoll and Samuel Stillman, were appointed Trustees, being "all members of the congregation of Antipædo-baptists, meeting in Charleston, holding the doctrine of particular election and final perseverance, and denying Arian, Arminian and Socinian doctrines." A lot was purchased of Mrs. Martha Fowler for £500, on which, in 1746, a brick house was built fifty-nine feet by forty-two, the same that, with some enlargement, has been long used for the Mariners' church.

In 1746, the members at Euhaw were constituted into a distinct church, May 5, under the direction of Rev. Isaac Chanler. This, with the other withdrawals which have been mentioned, greatly weakened the church. They were without a pastor. It is probably to this period that Morgan Edwards referred, when he said, "the number of communicants was reduced to three. Only one man (Mr. Sheppard) and two women remained that might be called a church." This was, he says, "in some

part of Mr. Simmons' ministry, but Mr. Whitfield's coming caused a revival, and many joined them that year." Mr. Chanler, of the Ashley River church was the only neighboring minister to whom they could look for help, and his engagements were such that he could only serve them once a fortnight. Mr. Simmons, their former pastor, was still living, but not in fellowship with them; and, at the age of seventy years, January 31, 1747, he died. Notwithstanding his connection with the church resulted unhappily, he was generally esteemed a good man.

THE LABORS OF GEORGE WHITFIELD.

It is necessary for the understanding of the times we have now passed over to take notice here of the general awakening which began with the labors of the celebrated and laborious George Whitfield, about 1740, and extended through New England, Virginia and the Carolinas. In the fruits of his ministry the Baptists largely shared. They cordially esteemed him, opened their houses of worship freely to him when he was excluded from many other places, and sustained him by their attendance and sympathy.

In some places his influence had outrun his own rapid movements, and had preceded his

personal presence. Thus he mentions:* "When I came to Virginia, I found that the word of the Lord had already run and was glorified. During my preaching at Glasgow some persons wrote some of my extempore sermons and printed them almost as fast as I preached them. Some of these were carried to Virginia, and one of them fell into the hands of Samuel Morris. He read and found benefit. He then read them to others. They were awakened and convinced. A fire was kindled, opposition was made, other laborers were sent for, and many, both white people and negroes, were converted to the Lord." After recounting this interesting incident as to his usefulness in Virginia, when he himself was not there, and some facts as to North Carolina and Georgia, he adds: "The generous Charleston people raised a subscription of £300, with which I bought land cheap during the war." This refers to the Indian war.

In 1748, he went to the Bermudas for the recovery of his health, and he mentions that he had letters to "one Mrs. Smith, of St. George, from my dear old friend Mr. Smith, of Charleston." This must have been Rev. Josiah Smith, pastor of the Congregational church, Charleston. It is men-

*Memoirs of George Whitfield, p. 106.

tioned that the "first collection he made in America" for the Orphan House, near Savannah, founded March 25, 1740, was "at the Rev. Mr. Smith's meeting-house in Charleston, about the middle of March, 1740. It was at the desire of some of the inhabitants, who requested him to speak in behalf of the poor orphans, and the collection amounted to £70 sterling. This was no small encouragement to him at that time, especially as he had reason to think it came from those who had received spiritual benefit from his ministrations." *

In Charleston, the Independent or Congregational Church, the French Huguenot Church, the Baptist Church were always open to him, even when his own, the Episcopal, was closed to him because of the odium awakened by his field-preaching, and his rousing proclamation of the truths of the Gospel. For instance, it is stated that in the summer of 1740, though he was weak in body, yet the cry from various quarters for more preaching and the necessity of supplying a large family [meaning the needy orphans whom he had gathered] made him go again to Charleston, where, as well as at many other towns, the people thronged. Charleston was the place of his great-

* Whitfield's Memoirs, p. 46.

est success, and of the greatest opposition. The Commissary [the official superintendent of the Episcopal churches in the province, there being no Bishop] thundered anathemas and wrote against him, but all in vain; for his followers and his success still more and more increased. He preached twice every day to great crowds in the Independent and Baptist meeting-houses, besides expounding in the evening in merchants' houses. Thus he went on successfully, though often ready to die with excessive heat.*

There can be no question that to the evangelical labors of Whitfield, and the revivals connected with them, from his first coming to America in 1738 to his death in Newburyport, Mass., September 30, 1770, the progress of vital godliness in all denominations, and especially the growth of Baptist churches all along the Atlantic coast, are largely due. At this distance of time it is impossible to trace in detail the results in Charleston, but it is necessary to notice George Whitfield, though not a Baptist, as one of the frequent preachers at our church, and one whose preaching sowed seeds from which subsequent laborers doubtless reaped valuable harvests. We now re-

* Whitfield's Memoirs, p. 4.

turn to the more direct detail of the events that occurred in the church.

After Mr. Simmons' death, Mr. Gracia, and others of his adherents who had been excluded with him, obtained restoration to the church; and with adequate ministerial aid, they might have hoped for prosperity. But though they wrote both to Europe and to the Northern States for a minister, they found none, and were dependent on their neighbor, Mr. Chanler, for service once a fortnight. Before long he sickened, and on November 30, 1749, in the forty-eighth year of his age, he died.

During the sixteen years of his residence in the Province, he had been intimate with their trials. From his near residence, he had been with them in weal and in wo, the firm, enlightened and undeviating friend of truth and of the cause of Christ, a good scholar, "a worthy man, and abundant in labors."

That was indeed a dark day. He had been for some time the only regular Baptist minister in all this part of the Province, and on his melancholy removal the church had no visible prospect before them, but of a "famine of hearing the word of the Lord."

But great straits are also great opportunities,

and the Lord often chooses such occasions for his interposition, that we may better appreciate and improve the blessings he bestows. God had been preparing a man for great usefulness in this Province, the Rev. Oliver Hart. And on the very day when devout men carried Mr. Chanler to his burial and made great lamentation over him, Mr. Hart arrived in the city.

REV. OLIVER HART.

This eminently useful man was born in Warminster, Bucks County, Pennsylvania, July 5, 1723, the grandson of John Hart, who came with William Penn. He must have early learned the trade of a carpenter, for a mortgage is on record from Oliver Hart, carpenter, and Sarah his wife, December 31, 1748, to secure the payment of £100. He had then been one year married, and was doubtless supporting himself by his handicraft.

It had been his happiness to grow up at a period when God was remarkably reviving his work through the ministry of his servants, Whitfield, Edwards, the Tennents; and we may add also of Abel Morgan and others of the Baptist Church. Several of these Mr. Hart had heard, and was much impressed by their ministry, especially by that of Mr. Whitfield. Before the age of eighteen

he was baptized into the fellowship of the Southampton Baptist church, by Rev. Jenkin Jones, April 3, 1741. He seems to have at once taken an active part in church matters. On the 20th of December, 1746, this entry appears on the old church book: "Isaac Eaton and Oliver Hart were called to be on trial for the work of the ministry, to exercise at the meetings of preparation or in private meetings that might for that purpose be appointed." He preached his first public sermon at Southampton February 21, 1748, "and performed to satisfaction." One week after, he was married to Sarah Breese. In October of that year, letters having been received by Rev. Jenkin Jones as to the destitution of South Carolina, Mr. Hart was urged to go and visit that field. The matter was brought up in church meeting on the 14th, and it was arranged that he should be ordained on the 18th. The occasion was observed, as was not unusual in those days, by fasting and prayer, and he was ordained by Revs. Joshua Potts, B. Miller and Peter Peterson Van Horn. He set out for Charleston November 13th, leaving his family for the present, and arrived in Charleston December 2, 1749, the day Mr. Chanler was buried. The church felt that this was a providential interposition in their behalf, welcomed him

cordially, and soon called him to the pastoral care, which he assumed February 16, 1750.

CONSTITUTION OF THE CHARLESTON ASSOCIATION.

One of the first objects which engaged Mr. Hart's attention was the union of the weak Baptist churches of the Province into an Association. The benefits experienced from the organization of the Philadelphia Baptist Association were well known to him, and on the model of that the Charleston Association was founded October 21, 1751, by a union of the four churches at Charleston, Euhaw, Ashley River and the Welsh Tract (afterwards Welsh Neck). Rev. Messrs. Francis Pelot, John Stephens, John Brown and —— Edwards were the ministers who co-operated in the matter with Mr. Hart.

Further reference to the Association and its work is debarred because it would trench upon the field assigned to another, more competent to do it justice. For the same reason the zeal and activity of the church in missions and education, though so memorable and influential for good, must be here passed over.

MR. HART'S PASTORAL LABORS.

Mr. Hart's preaching attracted considerable attention in Charleston, and his character universal respect. Had he possessed a less spiritual mind, he would have found enough food for self-gratulation in the general approbation with which he was received by all ranks. But this did not satisfy him. While his great end in life was the glory of God, he viewed the salvation of sinners as a principal means of promoting it. He longed for the souls of men, and was jealous over them and himself, with a godly jealousy, lest by any means he should run in vain. After four or five years the exercises of his mind became intense, and the holy humiliation and strong desire which are the usual preparations of a great blessing are recorded in extracts from his diary still preserved, dated August 5, 1784. Soon after this the great work of grace began under his ministry. Very many, especially of the young, were brought to the knowledge of the truth. Among them was that distinguished servant of God, the Rev. Samuel Stillman, so long the faithful pastor in Boston. Brought to Charleston by his parents at the early age of eleven, he had early impressions of religion, experienced deep and frequent convictions of sin,

but did not find the fulness of hope till one day, when Mr. Hart was preaching from the text, Matt. 1: 21—"Thou shalt call his name Jesus, for he shall save his people from their sins." He was baptized, and having views to the ministry, he was placed in a course of study under the patronage of a society formed in Charleston in 1755 called "The Religious Society." He was licensed and preached his first sermon February 17, 1758, was ordained February 26, 1759, and began regular labors on James Island with such acceptance and success that the same year, 1759, a meeting house was erected for him on that Island under the authority and care of the Charleston church. In a few months, however, a pulmonary affection made it necessary for him to leave that field; but he was not thereby deterred from prosecuting the work to which he had consecrated his life. First at Bordentown, N. J., and afterwards at Boston from 1763 till his death in 1807, he made full proof of his ministry. His eminent piety, shining talents, fervid eloquence and remarkable prudence, gained for him almost unrivalled popularity.

At the same time with Mr. Stillman's ordination, Nicholas Bidgegood was ordained, Mr. Pelot preaching the sermon, which was afterwards pub-

lished. But notwithstanding a fine education and pleasing address gave him great popularity, so that an attempt was made to supplant Mr. Hart and make Mr. Bidgegood pastor; his career was brief and unsatisfactory. He died in 1773 or 1774.

In the year 1766, the church received into its membership Mr. Edmund Matthews. He was a native of Bristol, England: had been converted to God after his emigration to this country, and was baptized by the Rev. Philip Mulkey. He was licensed to preach November 7, 1767. He married Martha Hinds, and was ordained an evangelist February 7, 1770. He presently removed to Hilton Head, where was a Baptist meeting-house, held by the Euhaw church, in which he preached some time, being regarded as an assistant to Mr. Pelot. He was living as late as 1775, and attended the Association as a delegate from the Charleston church. Of his subsequent course we know nothing definite.

An important accession to the church was received in 1767, in the person of Mr. Edmund Botsford. He had arrived in Charleston January 28, 1776, in the twenty-first year of his age, and under the ministry of Mr. Hart, he became a subject of grace, and was baptized March 13, 1767. Circumstances soon developing a desire

for the ministry, and showing that he had the suitable gifts, he was encouraged by Mr. Hart and the church to devote himself to that holy calling. Preparatory to it, he was placed under the instruction of Mr. David Williams, a member of the church, a learned and excellent man, father of General David R. Williams. Mr. Hart directed his theological studies. He was licensed in February, 1771, and ordained March 14, 1772, by Messrs. Hart and Pelot. The life of Mr. Botsford is of sufficient interest in itself to require a volume. His usefulness to this church at a period of great destitution and need demand for his memory our profound esteem and warmest gratitude. A memoir of him, prepared by Rev. Charles D. Mallary, who married his granddaughter, gives many interesting facts. It is sufficient here to say that after having labored at Brier Creek, Ga., in Edgefield District, South Carolina, at Society Hill, where he was pastor of the Welch Neck Church till 1796, and after having preached with eminent success in Georgetown, South Carolina, for twenty-three years, he closed his valuable life there in the seventy-fifth year of his age, December 25, 1819.

PATRIOTISM OF THE CHURCH.

When the troubles of the Revolution began, Mr. Hart and the Baptists generally very warmly espoused the cause of independence. He had by this time acquired considerable acquaintance and great influence in the back-country; so that the "Council of Safety," desirous of exerting a salutary influence on the people of the interior in relation to the measures of Congress and the political interests of the country, appointed him, in 1775, with Rev. William Tennent, pastor of the Independent Church, and the Hon. William H. Drayton, to travel among them for the purpose of conciliating them to the government, engaging them in its support and removing their misapprehension and prejudice. "It was believed that the influence Mr. Hart created on this occasion was the means of preventing bloodshed when the tories first embodied."

REV. JOSEPH COOK.

Still in prosecution of the same design, dear alike to the church and its pastor, Mr. Hart went, early in 1776, to the High Hills of Santee, where a numerous meeting of dissenting ministers and others had been called to consult on measures for the common welfare. There Joseph Cook, father

of the well known Rev. Joseph B. Cook, was baptized by the pastor, Mr. Furman, and immediately after ordained by Messrs. Hart and Furman, and then united with the church at Charleston, which was nearer to his residence at Dorchester. He had been educated by Lady Huntington at her college of Trevecca in South Wales, came over to this country on a mission at her suggestion, and was a while at Whitefield's Orphan House in Georgia, under Dr. Percy.

In 1778 he was called to the Euhaw church as the successor of Mr. Pelot. His ministry, especially after the Revolution, during which he passed through some trying and humbling scenes, was peculiarly impressive. He was both a "son of thunder" and "a son of consolation," and many remembered him with lively emotions to their latest day. He closed his useful life September 20, 1790, in the prime of manhood, being only a little more than forty years of age.

INCORPORATION OF THE CHURCH.

Prior to the independence of the United States, all dissenters from the Church of England labored under great disadvantages. They built their own houses and sustained their own ministry, though not enjoying the rights of regular incorporations,

and yet were taxed to build Episcopal churches and support Episcopal ministers. Being unknown as corporate bodies, they could not recover legacies, or hold property, except through Trustees. The State constitution in 1778 and in 1790 removed these inequalities, by withholding public support from all churches alike, and permitted that any society consisting of fifteen or more persons should be an established church, and entitled to incorporation by petitioning for it, and subscribing the five following articles:

1. There is one Eternal God, and a future state of rewards and punishments.

2. God is to be publicly worshipped.

3. The Christian religion is the true religion.

4. The Holy Scriptures of the Old and New Testaments are divinely inspired, and are the rule of faith and practice.

5. It is lawful, and the duty of every man, being thereunto lawfully called, to bear witness to the truth.

This church, with the other dissenting bodies, promptly availed themselves of the privilege of incorporation, and now acts under the charter obtained March 19, 1778; though for several years they continued to transact their secular business through the agency of trustees.

THE PRESSURE OF THE WAR.

South Carolina was now destined to become the sanguinary scene of war, and on the approach of the British, Mr. Hart's friends advised his retreat. Accordingly, in the month of February, 1780, he took his departure, and, as it proved, his final departure, from his affectionate people. He was joined on his way by Mr. Botsford, who remained in Virginia, while Mr. Hart kept on to New Jersey, and in December following accepted charge of the church at Hopewell, with whom he remained until he died, December 31, 1795, greatly loved and honored, in the seventy-third year of his age.

Early in 1780, Charleston fell into the hands of the enemy, and probably out of revenge against Mr. Hart and his society, as well as from their general insolent contempt of Dissenters, they seized on both the Baptist meeting-houses, converted the principal one into a storehouse for salt beef and other provisions, and made a forage-house of the other. From that time all public worship was suspended in the church, until independence was gained and peace restored.

At Mr. Hart's departure, the statement made by Colonel Thomas Screven, the acting trustee, and certified by Major Benjamin Smith and Mr.

Thomas Smith, showed that the church possessed indents, &c., amounting to £14,700 in currency, of which £7 7*s.* were equal to a guinea. This amount had been accumulating during Mr. Hart's prosperous ministry. The friends of religion then in this and other churches, instead of bequeathing their property to heirs, "they knew not who," or leaving all their substance to their own family, made the church their legatee, or endowed it with ample gifts during their life. The names of many of these donors are preserved, and are well worthy of remembrance. The war, however, in one way or another, swallowed it all up except some £300 or £400; and as the government was greatly embarrassed by the expenses of the war, the amount they had in hand, £331 16*s.*, was put into the public treasury. It may have been refunded to them afterwards, but of this we have no account.

THE RETURN OF PEACE.

All their privations and losses during the war might well be borne, in view of the unspeakable blessings, both civil and religious, which the Revolution had gained. The price it had cost was immense; and this Church seems to have paid its full share. Yet all was forgotten in the grateful sentiments which the dawn of liberty inspired.

Their place of worship, long desecrated by the possession and vile use of the enemy, was dearer and more venerable to them than ever, because it was now closely associated with the triumph of civil and religious liberty, and with the complete establishment of those principles, not only of religious toleration, but of entire religious freedom, which are the glory of this country. Toleration is not enough. The right to tolerate implies the right and the power to suppress or control. Absolute freedom of conscience, freedom to worship God, is the right of every human creature. For this the Baptists had been the first to contend. In Old England, they had commenced the struggle. In New England, they had been compelled to renew it. And here, in the very land they had rescued from the savages and reclaimed from a wilderness, they had at last succeeded, after a hundred years, and under special favoring circumstances, in gaining, once for all and for ever, the complete establishment of their principle. Had they not a right to be glad?

With gratitude and alacrity, therefore, the scattered Church assembled on the restoration of peace, fitted up their building with temporary seats and pulpit, and agreed April 14, 1783, to invite Mr. Hart's return. He, however, found it

impracticable to tear himself away from his flock in Hopewell, N. J., and urged that they should procure a younger and more active man. Efforts were made to secure such a one. Rev. Richard Furman, then at the High Hills of Santee, was called March 8, 1784, but declined, and the call to Mr. Hart was renewed, but without success. Meanwhile various ministers supplied them from time to time with occasional services. Mr. Furman himself often came and was greatly blessed in building up the church. Joshua Lewis, James Fowler, Joseph Redding and various others endeared themselves to the church by these labors of love. Mr. Botsford, too, was frequently there, at one time spending as much as two months, concerning which he writes, March 30, 1785: "There is a pretty work begun. We go from house to house; and, bless God, good times we have. Several are under serious impressions; crowds attend the public meetings, and in the private meetings I have introduced praying for those poor distressed souls who ask." Thus early we find the practice of one of the so-called new measures in revivals.

The Baptist Church received many valuable additions, among which was Colonel Thomas Screven, great-grandson of the first pastor, and

son-in-law of Mr. Hart, and the active and useful deacon and treasurer of the church for many years. Two young ministers also were now brought into the church (in 1785 or '86), Peter Bainbridge and Charles O. Screven, the latter of whom lived long and usefully in Georgia.

ESTABLISHMENT OF A METHODIST CHURCH.

About this time also the Methodist brethren obtained their first establishment in Charleston. The place of worship they occupied for some time was the old Baptist meeting-house, then left vacant, of which they were allowed the gratuitous use, and which stood nearly on the spot where we are now assembled. Their preaching also excited attention, and a period of unusual seriousness ensued. Thus this hallowed spot is consecrated by memories dear to the heart of the two most numerous denominations of Christians in this State, and is associated with their earliest efforts and successes in this ancient city.

ENLARGEMENT OF THE CHURCH EDIFICE.

Notwithstanding the Baptist church was without any regular pastor, the numbers and interest continued to increase, so that in 1785 and 1786 it was felt necessary to secure more room as well as ad-

ditional conveniences. Accordingly, the building they were then occupying was enlarged by extending the front part of the building towards the street, three galleries were erected, and vestry rooms prepared. A baptistery was constructed in the church, for before that the ordinance was administered in a font situated in the present church-yard. A new pulpit was erected in the opposite end of the house from where it had been. Liberal contributions were made not only by the church, but also by the community, which felt great sympathy with them because of their sufferings during the Revolution. But with all this a debt was incurred, which was not fully discharged till 1790.

REV. RICHARD FURMAN AS PASTOR.

In accordance with the repeated and earnest advice of Mr. Hart, the church renewed its call to Rev. Richard Furman more urgently than before. And finally the clear conviction of duty surmounted all difficulty, and he accepted the call October 18, 1787.

A few facts will be all that can now be mentioned in the almost unbroken career of progress and prosperity that attended the church during his pastorate of thirty-eight years—he and Mr. Hart being the only pastors for three-fourths of a century.

Almost simultaneously with Mr. Furman's settlement, the church obtained entire possession of the old lot No. 62 for their meeting-house and parsonage, which they had held in common with the General Baptists for forty-two years. That party being now extinct, the title was formally recognized by Act of the Legislature as belonging to the incorporated Baptist church.

The pew system was established as a means of steadily providing an adequate income, and after a time a more systematic arrangement of the temporalities of the church by which members of the congregation not communicants in the church took some part in the financial management. The rules under which this was provided for were drawn up by a committee consisting of Rev. Richard Furman, Thomas Screven, William Inglesby, Thomas Rivers, E. North, Isham Williams and John McIver. They were adopted August 21, 1791, and with some important amendments, agreed on by the corporation April 2, 1824, have remained till this day.

To the generous efforts and fidelity of some of the gentlemen thus associated with the church in its financial affairs it owes a large part of its temporal prosperity.

CHURCH IN GEORGETOWN.

Dr. Furman was fond of missionary labors in the regions around. Among other places, he made periodical visits to Georgetown, baptized several, and finally a church was constituted June, 1794, with thirty-six members, who had been previously reckoned as members of the Charleston Church.

EDISTO ISLAND AND OTHER PLACES.

In like manner the conversion and baptism of some white and a large number of colored people on Edisto Island, especially after 1807, was due to his benevolent activity. Also, in a measure, the gathering of the churches of Goose Creek and Mount Olivet, constituted in 1812. At Edisto a neat wooden building was put up and completely furnished with everything desirable for the orderly and decent arrangement of the house of God by the extraordinary energy of one of the sisters of this church, Mrs. Hephzibah Townsend, who is associated in my own mind with some of the pleasantest recollections of my boyhood. The place was first opened for worship and dedicated to the service of God with a sermon by Dr. Furman, May 23, 1818.

It belongs to another to trace how the ancient practice of catechizing the children semi-annually and publicly grew into the system of Sunday-school instruction. The ancient exercise was conducted in a manner so edifying, and yet so fatherly and attractive, that it was at once a source of profit and of pleasure to the young.

The organization of the State Convention of Baptists in December, 1821, is also an important result of the labors and influence of Dr. Furman, being, I believe, the earliest of the State organizations now universally established, except that of Massachusetts, which has held this year its eighty-first annual meeting.

But we must not speak further on this head, as the history of the Convention is assigned to another.

NEW HOUSE OF WORSHIP.

As early as 1805, the plan of erecting a new house of worship had been meditated, and Dr. Furman then gave a tract of land valued at $1000 to be applied to this object. Other and important aids towards it were received during the next ten years, amounting in all to about $7000, when, in 1815, the church began to circulate subscriptions, but did not actually commence the work till 1819. The building committee, appointed October 22,

1817, consisted of Messrs. William Rouse, George Gibbs, Richard B. Furman, Tristram Tupper and James Nolan. The pulpit was of solid mahogany, brought from the West Indies, and cost $1000. The baptistery was directly in front of the pulpit, and below the surface of the floor. A description of this house of worship will be given in another part of this volume.

The last Sabbath which the church spent in the old building they had occupied so long, was deeply solemn. In the evening Dr. Furman, deeply penetrated with the varied reflections which the occasion inspired, and scarcely able to command himself, took leave of the consecrated spot with sobbing and many tears. The feelings of the flock were scarcely less tender than his own, and the place was literally a Bochim—a place of weepers.

On the Thursday morning following, January 17, 1822, the new building was first opened for worship and dedicated to the service of Almighty God, with a sermon by Dr. Furman from 2 Chron. 6: 8—"But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart."

A fuller sketch of this great and good man,

Dr. Richard Furman, Sr., would accord with my own feelings of admiration and reverence. But it would be to anticipate a biography which is to follow from the pen of one peculiarly adapted to delineate the life and character of this man of God, of whom my father, Dr. Basil Manly, Sr., said: "He is the wisest man I ever knew."*

*It is proper to say that the present writer has used freely throughout not only the facts and ideas of his father's "Historical Sermon," preached at Charleston in September, 1832, and published in 1837, but also the very language, so as to reproduce all the substance of that valuable document, now out of print and rare. He has made such additions to the history as given in that discourse as his own researches have enabled him to glean in a field already so well reaped by so careful and thorough an investigator.

BIOGRAPHY OF RICHARD FURMAN, Sr.

By a Friend.

BIOGRAPHY OF RICHARD FURMAN, SR.

THE Rev. Richard Furman, Sr., D.D., was born in the state of New York, at Esopus, a town on the Hudson, October 9, 1755. His father, Mr. Wood Furman, a native of Long Island, and engaged in mercantile business in the city of New York, married Rachel Broadhead, of Esopus. With his wife and their children, he removed to South Carolina while the subject of this notice was an infant, having obtained possession of a large tract of valuable land (some two thousand acres) on the waters of the Wateree river, in what is now Sumter county, in the vicinity of Statesburg, and of that elevated and healthful region known as the *High Hills of Santee.* For some years, however, Mr. Furman lived on the coast, first in St. Thomas Parish and then on Daniel's Island, between Cooper and Wando rivers. This beautiful island was once the residence of Governor Daniel, whose name it bore, and in its occupancy by Mr. Furman another ruler among men was rising, whose benignant influence for good would be felt over the whole state from the

ocean to the mountains. As his child's eye peered across the waste of waters to the line on the horizon where roofs and masts marked the presence of the city, little did the boy think of the influence which he was destined there to exert, through long years, over the minds and hearts and lives of men.

Schools and other means of public instruction were not at hand. His education was wholly domestic, excepting perhaps for a few weeks. While yet a child and unable to hold the family Bible in his lap, he would place it on a stool before him and beg his relatives to teach him to read. When he had acquired the power to read, he employed it with delight in perusing the sacred volume. His admiration was particularly engaged by the character of Elijah, whose history he read with unsated delight. He early contracted a fondness for poetry, history and travels. His memory being uncommonly good, he learned without effort poetry that pleased him, merely by reading it for his gratification. Most of the Iliad, and select parts of others, memorized in this way, when he was about eleven years old, he could recite correctly in middle life. Nearly all of Gay's Fables he acquired in the same manner. Most of Pope's "Messiah" he acquired in part of a day, while

left in charge of the house by his parents who were absent on a visit. He perused with interest and pleasure the "Spectator," with the entertaining and popular parts of Milton, Pope, Swift, Parnell, Young and Thomson. As he advanced in years he was instructed by his father in several branches of mathematics, one of which was theoretical and practical trigonometry as applied to surveying, and was assisted by him in acquiring the general principles of some other sciences. In the brief attendance at school, already alluded to, he made a beginning in the study of Latin grammar; his subsequent progress was made by his own exertion. It is probable that in the study of "Newton's Principia" he was literally learning Latin and mathematics simultaneously. When he acquired what knowledge he had of Greek and Hebrew is not known, but it is certain that in later life he constantly employed this knowledge in his study of the word of God.

In the family of an eminent merchant in Charleston (Mr. Stocker), where he occasionally visited, he enjoyed the conversation of an English lady of refined education, who took considerable pains to cultivate his taste. There also he had the pleasure of seeing Dr. Hezekiah Smith, then collecting funds for Rhode Island College.

In the fifteenth year of young Furman's life, May, 1770, his father and family removed to the lands on the Wateree. Here, as in the former places of his residence, deer and various other game abounded, affording fine opportunity for the use of the gun, in which he acquired great dexterity. The employment suited his natural activity, and, while it sometimes brought his courage to the test, served to render his constitution more vigorous and more able to endure fatigue. In subsequent years he regretted that it had occupied too much of his valuable time, but still retained an attachment to it as an occasional recreation particularly conducive to health and energy of character. With growth uncommonly rapid, he had attained, before his sixteenth year, the appearance and stature of a man, with corresponding maturity of mind.

In the interior of South Carolina, society was yet in its unformed elements; literary institutions did not exist; books were scarce and most places were destitute of a settled ministry. Notwithstanding these and other privations, many who had been habituated to a better state of things were induced to seek in new settlements health and rural plenty, with the prospect of independence and a more improved condition of society.

And there was among the people generally a mass of strong, unlettered sense, which liberty and the stimulus it offers to exertion strengthened, and a habit of frequent intercourse diffused, producing, in no mean degree, a just estimate of men and things. The High Hills of Santee, from their central situation, the quantity of fertile land in their vicinity, their proximity to a navigable river, and the healthiness which characterized them, attracted numerous emigrants. These were mostly from Virginia, and were generally industrious and enterprising, though illiterate, and they brought with them the habits then prevalent in parts of that State which were not favored with religious institutions. They were addicted to rustic sports and social gaiety, commonly assembling at each others' houses and closing the labors of the week with dancing. Besides these, another class, possessing more refined habits, with greater advantages from education, began, before the Revolution, to remove from the lower country into this region. Mr. Wood Furman was already known in the neighborhood, having, upon his former coming into it, pursued the business of a surveyor. This business, after some suspension, he now resumed, and, by his commanding person, his superior understanding and information, his integrity,

conciliatory manners and decision of character, deservedly obtained great influence in the community.

Upon the arrival of Mr. Furman's family at their new residence, they found a remarkable religious excitement in operation near them. This was produced principally by the earnest evangelical labors of the Rev. Joseph Reese. He had the honor of commencing in this community that change of principles and conduct in the community which was more fully accomplished by the instrumentality of another. The subject of this sketch had had very serious religious impressions; but, under the preaching of Mr. Reese, his convictions were deepened. The guilt of sin, his own condemnation under Divine law, whose spirituality, holiness and universal application he profoundly recognized, his utter helplessness and ruin, filled him with apprehensions which prepared him for the discovery of the free grace and mercy of God as revealed in the gospel. Evangelical principles soon took possession of his vigorous mind and susceptible heart, and in his life their influence was conspicuous. Attending a "sacramental season," he was urged by Mr. Reese to appear as a candidate for baptism. Desirous of submitting to the ordinance, he was deterred

by doubt and diffidence. In great anxiety of mind, he retired to the woods, and, prostrating himself before God, obtained such manifestations of Divine love as induced him to return immediately and present himself as a candidate, at the same time saying that he had no experience to relate, but came a sinner willing to accept the free grace of the Gospel. Mr. Reese then put a question to him, which he answered, and then others, till he spoke with freedom and with great effect on the hearers. One of these was his mother, who secretly entertained the same desire, and now felt herself constrained by duty to accompany him into the baptismal water. He was then in his sixteenth year. He joined a Baptist church from a conviction of duty and in opposition to previous attachment and belief. Having received what is called infant baptism, he relinquished it with great reluctance from a conviction, founded on a careful reading of the Scriptures, that immersion only is baptism, and believers the proper subjects.

Much of his time was now spent in retirement, in reading the Scriptures and other doctrinal books and in delightful intercourse with God in prayer. But he was not content with a solitary devotion. His experience of the consolations of

the gospel led him ardently to desire that others should have the same blessing. He undertook the work of instructing his father's servants in the principles of Christianity, and endeavored to excite their serious concern for their eternal welfare. The most distinguished member of the infant church on the High Hills was Dr. Joseph Howard, a man equally eminent for skill in medical practice and for piety, benevolence and liberality. He was chiefly instrumental in building the house of worship, the site for which he gave. On Sundays, when there was no public worship in the neighborhood, this "beloved physician" made religious visitors welcome at his own house for the purposes of prayer, religious conversation and the reading of select portions of the Scriptures and other devotional books. In these days we should call this Sunday-school or Bible-class labor. In these exercises young Furman united, and late in life declared that he had on no occasion enjoyed more satisfaction in social worship.

It was not long before he began to appear in a more public character. His earnest words moved the souls of his hearers to their depths, and his own anxiety for the salvation of souls was kept in glow by this very exercise. People in all the country round were anxious to hear the boy-evan-

gelist. His father had designed him for the study of the law, and probably entertained the same sentiment which a distinguished jurist many years afterwards expressed, who, upon hearing an argument made by Dr. Furman, remarked: "That is a first-rate lawyer spoiled." Besides, his father may have felt that the impulse on his son's mind was referable to his youth, and would after a time decline. He sometimes discussed the subject with him, particularly when his boy was asking conveyance to some remote point. Under these views he generally abstained from attending when his son was to speak in public in the neighborhood. On one occasion, however, he did attend, and from that time forth he never uttered a word of objection. The truth is, boy as young Furman was in years, he was anything but a boy in body, in intellect and in spiritual attainments. The learned Judge Richardson, himself a fine example of forensic eloquence, once remarked to a son of Dr. Furman: "I often heard your father preach in my early years, and he certainly surpassed any one I have ever heard in the appositeness and finish of his introductions." The church, satisfied of his intelligence, piety and zeal, licensed him to preach at a much earlier age than would be proper in ordinary cases. Five months before

he had completed his nineteenth year, on the 16th of May, 1774, he was ordained as pastor of the Hills Church.

Both before and after his ordination he made frequent excursions for preaching through large portions of the State, included principally in the middle region and extending from Congaree and the Santee on the one side to the Peedee on the other. He also visited some places in the upper country, and others, including Charleston and Georgetown, in the lower. Some journeys, one of which extended into Virginia, were made in company with a minister older than himself, but a bosom friend, Rev. Timothy Dargan, the grandfather of the beloved Dr. J. O. B. Dargan and the late Chancellor Dargan. Accustomed as we are to the changes which a hundred years have brought about, it is hard to realize the difficulties which had to be encountered in these early evangelistic labors. Creeks and rivers without bridges, wide spaces traversed only by bridle-paths, places of accommodation at remote distances, the absence of houses of worship, and other impediments made the work hard. But our young evangelist entered on the work, prepared to "endure hardness as a good soldier of Jesus Christ."

In situations where there was a desire to hear

the gospel, appointments were sometimes made for him by his friends at private houses without his knowledge. On one such occasion he apologized to the master of the house, who was a stranger to him, for the liberty which had been taken. "Sir," replied the gentleman, "you are as welcome as the flowers in spring." Near the commencement of the Revolution an appointment had been made for him to preach in the Court-house in Camden, where the gospel had rarely, if ever, been dispensed. A large audience assembled to hear the word of life, but were kept waiting out of doors. The sheriff, in whose custody was the key, refused to open the building or to give up the key, alleging as his reason that Mr. Furman was not a minister of the established Church. A number of the most respectable persons present were inclined to obtain an entrance by force, but the youthful messenger of peace begged them to desist, telling the congregation, if they would retire to a spot at a little distance where they could be accommodated better than where they stood, he would address them in the open air. He then preached on the vital doctrines of the gospel, with a solemnity, pungency and pathos calculated to make a deep impression; and such was the effect; the discourse was long and affectionately remem-

bered. The principal citizen of the place, by whose instigation, it was believed, the Sheriff acted, was seen after the sermon coming from his house and showing the preacher marked attention. This he continued to do ever after, and the use of the Court-house was not again refused.

When the question of resistance to the encroachments of Great Britain was agitated, Mr. Furman took an early and deeided stand in favor of liberty and the measures of Congress. A body of Tories, between Broad and Saluda rivers, a portion of country lying within the circle of his ministerial visitations, having formed a plan of cooperation with the invaders, he addressed them in a long letter, setting forth the views of the patriots and the justice of their cause, and entreating and conjuring the disaffected not to be concerned in shedding the blood of their countrymen. He was then in his twentieth year. He continued to advocate the cause of civil and religious liberty on every suitable occasion throughout the extensive sphere of his ministration; being the only minister of note in many miles in different directions. At the commencement of the Revolution, a large part of the Christian population of the State were subject to disabilities growing out of the legal establishment of the Church of England.

A temporary form of government, adopted while reconciliation to the Mother Country was contemplated, had continued the legal support of this church—and offices of honor and profit, with their attendant influence, were generally, if not exclusively retained by its adherents.

The Dissenters, having their full share of the public burdens, and being excluded from an equal participation of rights and privileges, felt the necessity of general coöperation to obtain redress. A meeting for this purpose, in consequence of invitations to ministers and churches of different denominations, was held at the High Hills, in the early part of 1776, and no doubt contributed to produce that constitutional change which took place about two years after. This meeting was rendered further remarkable by the consequent baptism of two of the ministers in attendance—the Rev. Messrs. Joseph Cook and Lewis Richards—who had come from England under the patronage of the Countess of Huntingdon. The former settled at Euhaw, S. C.; the latter in Baltimore.

Soon after the Declaration of Independence Mr. Furman took the oath of allegiance administered by General Richard Richardson at the head of his brigade. When the State was threat-

ened with invasion, he marched down to Charleston with a volunteer company commanded by his brother, Captain Josiah Furman, ready to engage in military duty when it should be requisite. He was advised by Governor Rutledge to return, as being likely to serve his country more effectually by remaining in the interior, and there exerting his influence in support of the Revolution. He returned, and was so successful in his efforts as to render himself an object of attention to Lord Cornwallis, who offered a large reward for him, and intimated a design to make an example of so notorious a rebel.

After the capture of Charleston, when the Americans could no longer retain general possession of the State, and many of its citizens, to avoid molestation from the dominant party or submission to the authority of Great Britain, were retiring northward, Mr. Furman, with his wife and two children, removed to Virginia, and, except two or more short visits to the Hills, continued in that State and North Carolina to the close of hostilities. At one place of his stated preaching in Virginia he had, among his regular hearers, the illustrious Patrick Henry and his family, from whom individually he received marks of respectful attachment. From Governor Henry

himself he received the compliment of an English work on rhetoric, Ward's "Oratory," the volumes of which hold their place in the library of one of his descendants.

In the fall of 1782 Mr. Furman found himself at home again in the bosom of his beloved church. His studies, though interrupted by the war, were not suspended. And now, returned to his home and the quiet of a state of peace, he applied himself, with characteristic energy, to different forms of knowledge that promised great practical utility. He rendered a gratuitous service to his poorer neighbors in surveying their lands, and thus securing them against chicanery. The destitution of medical aid often experienced in the country, when physicians were few and liable to be called off to great distances, incited him to acquire as much knowledge as possible of the healing art. Anatomy and various branches of medical science he diligently pursued, and in the intelligent converse of his esteemed friend, Dr. Howard, he gathered an amount of information which, with his quick observation and solid judgment, he was able to turn to good account when, in his own family and others, occasions arose for treating the sick in the absence of a physician. To meet such exigencies he kept constantly a considerable sup-

ply of medicines suited to the more common disorders, and administered them without charge, when a physician could not be procured. We may mention here, though it anticipates what belongs to a later period, that when the yellow fever appeared in Charleston after his removal to the city, he was satisfied that the professional treatment of the disease was at fault. Dependence was then placed upon mercury, given internally and rubbed in at the joints on the principle of expelling one morbid condition by another more manageable, the misfortune being that in the great number of cases the patient died before the work of expulsion could be done, while in the few remaining cases fearful salivation, teeth dropping out, sometimes with exfoliation of bones of the jaw and general debility and suffering like that of rheumatism, were the result. Mr. Furman's view of the disease and its treatment was wholly different. His whole family was treated successfully without the loss of a single member. Public attention could not but be called to this difference of result, and the subject of our sketch felt himself placed in the (to him) trying position of seeming to be wanting in proper respect and courtesy to a profession whose rights he profoundly respected. But so it was, the high and

the low, rich and poor, sought his help, which, under the circumstances, he could not refuse. The doctors, however, did not take it amiss. They, in common with the whole community, had too great a regard for the exalted purity of his character and the benevolence of his motives, to utter a word of censure. Some of them, making the best of the case, said: "Dr. Furman's success was owing to his prayers." Several gentlemen, not physicians, among them Mr. James Harper, Captain Thomas L. Gantt and Tristram Tupper, Esq., became familiar with the mode of practice, and attended hundreds of the sick with success. Of about fifty patients whom Dr. Furman attended the year before that in which he died, all but two recovered. In the case of those two there was a confessed neglect in administering the medicine.

But we return from this long digression to say Mr. Furman took every favorable opportunity to encourage and excite a taste for learning. In conjunction with General Sumter and other gentlemen of the neighborhood, he had a principal share in establishing a literary society, also a literary institution located in Statesburg, and called Claremont Academy.

On his ministering brethren he strove to impress

a sense of the vast importance of sound learning. In many cases where his arguments took effect, they were seconded with a donation of books. Several instances might be mentioned of the good effected by him in persuading men of piety and ability already in the ministry, but destitute of education, to apply themselves to study, notwithstanding the prejudices against it too generally cherished. One only, which fully illustrates the value of such conduct, will be specified in the case of the Rev. Silas Mercer, of Georgia,—a man of strong mental powers, of argumentative habits, of undoubted piety and inextinguishable zeal; but who, at his first visit to the subject of this memoir at the High Hills, was prejudiced against learning, as thinking it unfriendly to religion. In the interview, however, he was fully convinced of its utility, and became not only an indefatigable student, but a zealous promoter of learning during the remainder of his life. Silas Mercer was the father of Jesse Mercer, and the patronymic is now indissolubly joined with higher education. Little did the young pastor at the Hills foresee the widespread and long-continued influence, in a great State like Georgia and beyond it, of those seed-thoughts which he was planting in the mind of Silas Mercer.

In 1778 his church became a member of the "Charleston Association." In the Circular Address of 1786, which has internal evidence of its authorship, Mr. Furman uses this language, which may be taken as a fair showing of his mind and spirit: "It is our ardent desire that the members of our churches be well established in the evidence, as well as the necessity and importance of Christianity, and that the reasonableness and consistency of its particular doctrines be well understood. We recommend, therefore, that a thirst for divine knowledge, together with a laudable desire to excel in every grace and virtue, be entertained in all your breasts. Pay particular attention to the education of your children with this view; and where it has pleased God to call any of his young servants to the work of the ministry, let the church be careful to introduce them into the line of study and improvement, and make suitable exertions to furnish them with the necessary means for this end."

These counsels are remarkable as the utterances of a young man, largely self-educated, and appealing to brethren among whom he had, by his superior endowments and attainments, risen into the ascendant.

From the vices of jealousy and self-seeking his

character was singularly free. And while the purity and elevation of his motives command our admiration, the broadness of his views indicates his intellectual grasp. In a manuscript of "Extracts from private correspondence of various ministers," in the handwriting of the elder Manly, Mr. Manly writes: "1791, Dr. Furman wrote something of which Mr. H. [Rev. H. Holcombe, afterward Dr. Holcombe, of Philadelphia, and the grandfather of the learned and eloquent H. H. Tucker, D.D., of Georgia] says: 'For its seasonableness to the wants of the Baptist interest and its other excellencies it ranks my favorite preacher with my favorite authors.'" Elsewhere Mr. Holcombe expresses his purpose "to do nothing in publishing or in any other important respects without consulting Mr. F., owing to the benefits he had received from his supervision and counsel." In 1793 he says: "The Circular Letter of the Association the year before, read over again and again at Euhaw." Euhaw was Mr. Holcombe's church. He afterwards avers that he never received a line from Dr. Furman or had a conversation with him without experiencing a sensible benefit. In harmony with this estimate of his character was the deliberate but emphatic declaration made not many years ago by Rev. B. Manly, Sr., when, having resigned

the Presidency of the University of Alabama, he had returned to South Carolina. He was delivering a memorial discourse in Greenville, and in alluding to Dr. Furman, he said, "He was the wisest man I have ever known."

But we must return to an earlier period. With a church that had greatly grown in numbers and in true spiritual progress, and with congregations often too large to be accommodated in the house of worship, and with deeply reciprocated affection between pastor and people, he was called to Charleston to the church there, which had been left vacant by the providential withdrawal of their pastor, Rev. Oliver Hart, who had served them for thirty years, and who, at the fall of Charleston, had been compelled to flee the city. Mr. Hart had gone to New Jersey (Hopewell), where the success of his ministry and his increasing years induced him to think he ought to remain. Mr. Furman's ministry on occasional and protracted visits had been blest to the church, and they repeatedly urged his acceptance of the pastorate, a plea in which their former pastor most earnestly joined. He yielded at last to a conviction, and tore himself away from a loved and loving flock. His solemn and pathetic farewell discourse was long remembered. On the day of his departure,

the following week, his house was filled with affectionate and weeping friends, of whom, after exhortation and prayer, he took tender adieu, accompanied by his mother and two children. Some months previous he had lost his wife (June, 1787), and two years before that an infant son.

Of the thirty-seven years of pastoral labor in the city by the sea, and of occasional work in other places,—particularly Georgetown, Wassamasaw, Edisto Island, Savannah,—space does not allow us to speak but in the briefest manner. He took charge of a small flock a good deal weakened and discouraged; he left it a large, vigorous, united church, ready for every good work, and "adorning the doctrine of God their Saviour in all things." The late Dr. Buist, of Greenville, once remarked, "In Dr. Furman's time the Baptists of Charleston were considered models of piety." The greatest care was exercised in guarding against premature professions of piety, and church discipline was ministered with conscientious faithfulness. He found the church worshipping in a very small edifice, and left them occupying a well-built and commodious structure, erected by means procured principally by the pastor's personal efforts in collecting and by his own contribution. In the community no minister ever enjoyed

so large a share of general confidence and reverence.

His personal appearance befitted his character. He was about six feet in height, and stout without obesity. His hair and eyes were dark, the latter full of expression. His voice was clear and strong, and his articulation very distinct. His dress, to the last like that of the older men of Charleston of that day, was the costume of the Revolutionary times,—coat with pockets in the skirts opening outwardly under a lapel, waistcoat reaching the hips, knee-breeches and long stockings, the latter protected in foul weather or on a journey by the high-topped boots. His manners were those of the gentleman of the old school. He everywhere exhibited great self-respect with no tinge of haughtiness and great respect for others, which showed itself in attention to minor courtesies, insomuch that the humblest person was gratified in meeting him, and the very boys and girls brightened at his coming, and literally "plucked the good man's gown to catch his smile." In speaking to them he used the appellative *Master* or *Miss* as a prefix to the proper name. In the conventionalities of the present day this might appear stiff and excessive; but it fostered a valuable element of character. "Mas-

ter Thomas," "Master Richard," "Master Henry," left his presence with a more genuine and wholesome respect for themselves than if they had been addressed as Tom, Dick and Harry.

Dr. Keith, the prime mover, and Dr. Furman were the chief agents in forming the Charleston Bible Society, of which he remained vice-president till his death, among other important services visiting the forts and distributing Bibles to the soldiers. He was president of the Religious Tract Society. He took deep interest in the first efforts made in England to convey the gospel to India. In 1805 and 1806 he was active in raising funds for aiding the translations of the Scriptures by Drs. Carey and Marshman. Through this channel a large proportion of the sum raised in America was contributed. When Luther Rice was making exertions to form associations for the maintenance of the mission eventually located in Burmah, Dr. Furman gave the design his heartiest support. The contemplated convention in Philadelphia in May, 1814 he most earnestly approved; but as, owing to the state of war, the distance could not be traversed by sea, he felt that he could not attend it. But his church overruled his objection, made a liberal appropriation for his use and gave him leave of absence until

the winter. With his beloved friend, Hon. Matthias B. Tallmadge, Judge of the Federal Court for New York (whose delicate health had caused his seeking a winter home in Charleston), he went as a delegation from the General Committee of the Charleston Baptist Association. By the representative men brought together on this occasion, Dr. Furman was selected as a leader, and so became, by a unanimous vote, the first president of the Baptist Triennial Convention of the United States, and on the first evening of the session addressed them by request in a sermon on the latter clause of the last verse of Matthew: "And, lo! I am with you alway, even unto the end of the world." He had an ample share in the varied details of business, in drafting a constitution, serving on committees and preparing an address and other articles for publication. This latter service detained him in Philadelphia beyond the middle of June.

The second and third meetings he also attended. At the former, held in 1807, he used his utmost efforts to impress on the minds of the members, and through them on the churches, the sacred importance of an able ministry and the obligation to make provision for securing it; he also submitted a general plan for forming con-

tributions and arrangements to provide for the education of pious young men who appeared to be called to the ministry and for the establishment of a Theological Seminary. His own view contemplated a central institution at Washington, with institutions preparatory to it founded in separate States, or between two or three States, where lower grades of culture might be obtained. In the Fourth Annual Report of the Board of the Convention, these efforts of Dr. Furman are thus noticed: "The manner in which it was pressed upon the Convention by the venerated president at its last annual session will not soon be forgotten. All that zeal for the honor of God and the prosperity of the church, all that correct conception, impressive eloquence and decision of feeling could suggest, were employed to arouse the minds of the brethren to this necessary measure." An effort was at once made to gather a class of young men under the care of Dr. Staughton in Philadelphia, in anticipation of removal to Washington. Dr. Staughton and Professor Chase were appointed to make a beginning. Unfortunately, the unique and beautiful design of the author of the plan was not carried out. Luther Rice, a man of noble impulses, but exceedingly sanguine and sometimes unprac-

tical, became enamored with the thought of establishing a grand Baptist University, suffered himself to be diverted from his own appropriate work (as a foreign missionary), and undertook the management of the fiscal affairs of the young establishment in such manner as to produce widespread dissatisfaction and distrust. The effect of this was to throw a burden of debt upon Columbian College, to meet which demanded the remaining life-service of Mr. Rice himself and the toilsome begging, through long years, of such men as Clopton, Sherwood, Ball and others. Waterville and Hamilton were probably the direct outgrowths of the original plan. So were Furman Institution in South Carolina and the institution at Penfield, Ga., which afterward became Mercer University. Furman Institution became Furman University, and then gave up its theological department, that it might become the Southern Baptist Theological Seminary. Newton in Massachusetts, it is believed, originated from the dissatisfaction with the bad management at Washington. Professor Chase certainly gave up one place to occupy the other. Indeed, the whole later denominational movement in favor of education (as noticed in Dr. Cutting's address before the Education Commission at

its meeting in Philadelphia) originated from this impulse.

In 1819 the subject of a more efficient and extensive union among the Baptists of the State was brought before the Charleston Association, simultaneously, by the church in Charleston and that on the High Hills. An address by the Association, prepared by Dr. Furman, recommending such a measure, was adopted and forwarded to the other Associations in manuscript. The next year it was revised, printed and extensively distributed, producing in some degree the desired effect. In 1821 the State Convention of the Baptist denomination in South Carolina, being the first planned, if not the first organized, in the United States, assembled at Columbia, representing the Charleston, the Edgefield and the Savannah River Associations.

In August, 1825, Dr. Furman died, humbly trusting in the Redeemer whom he had so long served. He left thirteen children,—two by his first wife: a son, Mr. Wood Furman, a teacher and author of the "History of the Charleston Association," and a daughter, Mrs. Thomas Baker, of Sumter; eleven by his second wife: Richard, a physician and planter; Samuel, a preacher and professor of theology; Josiah, trained to mercan-

tile life, but afterwards a preacher; Charles M., a lawyer, then treasurer of the State, master in Equity and president of the bank of the State; John Gano, who died in the United States Army soon after his graduation at West Point; Henry Hart, a factor in New Orleans, who died at Clinton when representing the First Baptist Church at an Associational meeting; Thomas Fuller, a physician and planter; and James E., who still survives; and three daughters, Maria, Susan and Ann, the last only surviving.

BIOGRAPHICAL

AND

HISTORICAL SKETCHES.

FROM 1826 TO 1883.

By H. A. Tupper.

BIOGRAPHICAL SKETCHES, 1826–1883.

THE Platonists used to say that there is something in man which neither the gods nor the brutes have any trace of, and that is egotism and opinion.

If this element of human nature may ever discover itself as a venial offence, is it not on an occasion like the present, when a man is called upon to speak of his spiritual *Alma Mater*, and that in celebration of her Two Hundredth Anniversary? If his speech be genuine, it must be personal and tinged with self, because a "Love-Address" it must be, as an old divine styled his most devotional writings: *Καρδια-φωναι—voices of the heart.*

In speaking freely of the period assigned me—from the close of Dr. Furman's pastorate to the close of the war—I shall speak particularly of the pastors themselves, as history is but the combination and interweaving of biography; and, as mere narrative history, according to a great historian, is of no value except so far as it illustrates impor-

tant principles, and as all history is necessarily eclectic in its character, I shall group around each pastor such facts as may represent the chief characteristic of his pastorate, and name the several pastorates according to their respective characteristics. This accords with Macaulay's definition of perfect history, which is, the selection of such parts of the truth as will make a right impression with regard to the whole. I shall omit many names, and dates, and authorities, and details which I hope to give at some future time in a more complete contribution to the annals of this church—my venerable and venerated Mother in the Lord.

I. And first, the pastorate of Dr. Basil Manly, Sr., from 1826 to 1837, which I shall call "The Spiritual Pastorate" of this period of the church's history.

I thank God that I was born under the ministry of one whom I always regarded the holiest man I ever knew. At my mother's knee I was taught to believe that Dr. Furman was a saint, and that his mantle had fallen fairly on the shoulders of Dr. Manly. And these two men of God stood before my youthful imagination much like Moses and Elias, in their sacred communion on the Mount of Transfiguration.

And was there not a vital connection between

the pastorates of these holy men? The eloquent young preacher of Edgefield had been recommended to the church by their dying pastor. And could the church, reared and edified under the spiritual ministry of Dr. Furman, have knowingly put in his place any one not imbued, at least in some degree, with his earnest, wise and evangelical spirit? And that they were not mistaken as to Mr. Manly's pious character, is evident from the tenacity with which he was held to their bosom, their bitter pangs when he was torn away from them, and the enthusiasm with which his return to the city, many years after, was hailed. It was a clear case of spiritual succession and of "like people, like priest."

And this union of spiritual affinity was confirmed by the smiles of Heaven and the gracious fruit it bore. Year after year revivals blessed the church; the children were carefully catechised; candidates for baptism were required to relate, before the church, an experience of grace; the membership were regularly reminded of their solemn covenant; the measures adopted for benevolent and denominational enterprises were substantially those most approved in our day, and the statistical result of the pastorate was $4387.61 for benevolence and 1065 united to the church—giv-

ing a net gain of 617 members, and making the membership 1397—a majority colored; but with God, as with this pious pastor, the value of souls is not according to the complexion of the skin. During this pastorate a number of young men were baptized who became strong pillars of the truth, and among those licensed and ordained were one or two who have ranked among the most distinguished men of our denomination.

The first sermon that Dr. Manly preached was from the text: "Continue in prayer, and watch in the same, with thanksgiving." And was not this the keynote of his pastorate here, and of his life? Just fifty years after, when dying, he asked: "What shall we do? Shall we give ourselves up to be the creatures of circumstance entirely, or shall we form a general aim of life, which it shall be our purpose to strike, with God's aid?" Manifestly his aim was personal holiness, which, by prayer and watching, with thankfulness, he obtained to a high degree. His wisdom was to harmonize himself to the Divine purpose contained in the statement: "The will of God is our sanctification." And was not this his power? Dr. Manly was a man of rare intellectual powers. But his great power was spiritual power—power that flowed through his gushing tears, and melo-

dious voice, and tender sympathies, and loving affections—power that went forth of him, as heat radiates from the body, as magnetism from the fervid mind, and that imprinted his spirit upon his people, as the light prints the face upon the photographer's plate, as the intervening air paints the luminaries of the arched skies upon the subtending waters beneath. Dr. Manly was a sublime commentary on the truth: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

The students of the University of Alabama called him "The discerner of spirits." Dr. Boyce said at his funeral that Dr. Manly "spoke with eminent spirituality, from the depths of his inner nature." Pardon me for saying it: Never shall I forget the words he whispered in my ear, as I went once tremblingly into his Wentworth Street Church pulpit to preach for him: "Allen, less depends on what is said than on *the spirit* with which it is said." With admirable discrimination his biographer says of him: "Dr. Manly was one of the most distinguished ministers that *the Spirit of God* ever gave to the Baptist denomination." Dr. Henderson's memorial discourse, in which this sainted father is commemorated as a burning and shining exemplification of Christianity, concludes

thus: "To the companionship of the heavenly hosts we resign a cherished brother, the odor of whose piety will linger among us like precious ointment. * * * And, when the annals of our Southern Zion shall be written by competent hands, no character among us will be more resplendent with all those gifts and graces which are at once the strength and beauty of Christianity than that of Basil Manly."

Dr. Manly was the John of this period, and his anointing was shared by his people, as the ointment poured on Aaron's head ran down to the skirts of his garment. And, let it be noted, that such was the influence of this spiritual pastorate on the church that no following pastor was ever suspected of lack of piety; of holding any unevangelical view; of exalting any learning above the doctrine of Christ—of Christ and Him crucified, the power of God and the wisdom of God, embodying every germ of vital truth contained in the great religious systems of the world, expounding the dark problems of the nature and history and destiny of man and of the world. I believe that every pastor of this period could say from his heart: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

II. Dr. Manly was succeeded by Dr. William

Theophilus* Brantly, Sr., whose pastorate from 1837 to 1844 may be called "The Innovation Pastorate" of this period.

Dr. Brantly succeeded Dr. Manly as naturally as Dr. Manly succeeded Dr. Furman. Dr. Manly had been the pupil of Dr. Brantly when he was president of Beaufort College, and he wrote to his honored preceptor on his dying bed: "Under God I owe to you all that I am and have done in the world." Dr. Brantly had preached here the funeral sermon of Dr. Furman, which, as a masterpiece of spiritual analysis, Gospel exposition and Ciceronian eloquence, must have made a deep impression on the church. Dr. Richard Fuller, always the counselor of this church, had been also a pupil of Dr. Brantly, whom he held in the greatest reverence as a man of gigantic intellect and a Christian of profound spiritual experience. Domestic circumstances favoring his quitting Philadelphia and coming South, Dr. Brantly naturally and providentially succeeded Dr. Manly.

The first innovation of this pastorate was the church dividing the time of their pastor with the Charleston College. When the notice of his election to the presidency of the College was served

* "His middle name was originally Tomlinson, but he changed it to Theophilus."—*W. T. Brantly.*

on Dr. Brantly, it was accompanied with a resolution of the Board of Trustees to the effect that the duties of any other profession would be inconsistent with the office of president. But Dr. Brantly replied promptly that he had accepted the pastorship of the church with the distinct understanding that he might teach also; and on this reply the implied condition of the resolution was waived by the trustees. This dividing the time of their pastor was a new thing; but it put him in a position for a wider range of influence, and gave him the honor of re-organizing a cherished institution of learning, of sending out, as graduates, several of the most brilliant and useful men of the State, and of heading a new line of illustrious presidents of this College. The church had also before their eyes the precedent of their late and almost idolized pastor, who left them to take the presidency of the University of Alabama.

This innovation broadened the mind of the church with respect to liberal culture and higher education, so important for the maintenance and propagation of the truth in our scientific and skeptical age, and some of its subsequent pastors were among the most literary and learned men of the country, and the church, by their prayers

and donations and scholarly pastors, have contributed their quota to Baptist enlightenment, which, imperfect as it is, has given to the world three thousand volumes in support of evangelical religion, and has wrought great changes in Christendom with regard to spiritual church membership, ministerial qualification, ecclesiastical polity and religious liberty.

Another innovation, incident to the former, was the limitation of strictly pastoral duties. If Dr. Brantly had had the time, it would have been impossible for him to have done the pastoral work that Dr. Manly did; for Dr. Manly was endowed with a matchless genius for impressing himself and the gospel on the social circle. Dr. Brantly was a tender-hearted man. Only a day or two ago a lady told me how he wept like a child when she informed him that she wished to be baptized, and both Drs. Fuller and Manly tell of seeing him bathed in tears, and even sobbing aloud in church. But he was formed in a mould of such physical and intellectual and spiritual grandeur that he inevitably towered above many of the amenities and conventionalities of society, and appeared to some to be invested with an atmosphere of inapproachable majesty. In college he always seemed to me like Jupiter giving

brain-birth to full-armed Minerva, and in the pulpit like the incomparable Paul magnified into three-fold physical greatness. Dr. Brantly graced the cottage less than he would have done a throne. God made him so, and the church learned so thoroughly the lesson that a Brantly could be a Manly no more than a Manly could be a Brantly, that one of the churches that came out of this body limited the obligation of pastoral visitation by the people's obligation to request such visitation. Was not this apostolic? And the old church was quite content to require of its pastors only the same spirit of consecration, recognizing among them the greatest diversity of gifts.

There are other innovations. The gown and bands were laid aside; the sounding board over the pulpit, regarded a sacred thing, was taken down; the south gallery was fitted up for white attendants, and the cross aisles leading to side doors were built up with pews, while the Sunday-school was removed from the church to the newly-built lecture-room, and during a vacation of the pastor the pulpit was supplied by Rev. William Wightman, afterwards the Methodist Episcopal Bishop of South Carolina. But the greatest innovation was the colonization of the

Second or Wentworth Street Church, which was promoted, if not originated, by Dr. Brantly, and accomplished by a formal action of the church. In laying the corner-stone Dr. Thomas Curtis said: "As a second church of the same faith and order, we come forth to fulfil the resolution of the first. We were sent out with solemn pledges of its countenance and support, and are of them in our principles and our history." And hallowed in my memory is that church where, though I was always connected with this, I happened to be buried with Christ in baptism beneath those solemn words emblazoned above the baptistery: "Thou God seest me."

In reference to these last innovations let me remark:

1. That the changes in the externals of the church only prepared for greater material modifications, which suggest the truth that neither this mountain nor Jerusalem is essential to the worship of the Father.

2. Again: Though the church had always been liberal in its views, three out of the five ministers officiating at the installing of Dr. Manly being of other denominations, it became now still more liberal. When the church was without a pastor, the services of the lecture-room were regularly

conducted by a pastor of the Huguenot Church; the Huguenot Church was for a long time supplied by a Baptist minister of the city, and the late pastor of this church became the pastor of the Mariners' (Congregational) Church. Never was a church more firm in Baptist principles. From the time that the keen scimetar of Dr. Manly was drawn in the defence of our doctrines and stirred the city from centre to circumference, to the time when the battle-axe of that grand hero of the faith who has just fallen asleep sounded thunder-like upon the shields and broke lightning-like through the vizors of opposing ecclesiasticism, and until this day the Baptists of Charleston have stood shoulder to shoulder in contention for the faith once delivered to the saints. But they have stood under a banner broad enough to cover in Christian fellowship all who hold the truth as it is in Jesus. And this fellowship, during the whole period of which I treat, has been beautiful to behold. It has been like the dews on Hermon and on the mountains of Zion, on which the Lord commanded his blessing, even life forevermore. And who will say that the broad-mindedness and the orthodoxy of the Charleston Association and of the Baptists of the State are not largely due to the in-

fluence of this broad-minded and orthodox mother church?

3. And what effluence has gone out of this church-colonization innovation? Not only have four white churches come out of this church, but the church has come out of herself and put herself abreast of all our denominational and progressive works. And I venture the prediction that no church will appreciate more highly than this the grand work recently inaugurated by our Home Board for giving a house of worship to every houseless family of baptized believers in the territory of the Southern Baptist Convention. And when the chronicles of time shall be interpreted in the light of eternity, it may be discovered that the secret of South Carolina being the great harvest-field for missions is the missionary germ embedded deep in the heart of the Old First Church.

During this pastorate the reported statistics are as follows: $1,654.86 for benevolence; 442 received into the church; 1,461, the total membership.

But the impress that Dr. Brantly made on this church can be appreciated only by a just estimate of the man himself.

An aged Englishman, who had been a member

of the church in Bristol, England, told me in my youth that Dr. Brantly reminded him greatly of Robert Hall. Dr. Fuller said that his characteristics were grandeur of conception and reverence for divine revelation. Dr. Brantly, Jr., said, that the staple of his father's preaching was the power of his life—Christ. Dr. Manly said: "He seemed ever to come fresh from communion with his Saviour, mellowed and enriched by hours of prayerful seclusion." And he described him coming out of the pulpit, on one occasion, when the whole congregation rushed toward him, many falling on their knees and imploring his prayers, while the great tears coursed down his manly cheeks. And adds the Doctor: "I must regard him the most uniformly engaging, instructive and inspiring preacher that it has ever been my good fortune to hear." Dr. Cathcart says: "His oratory was overwhelming."

Dr. Sprague, referring in his Annals to some of his printed productions, says: "They were read and re-read, and laid up among the selectest treasures of memory. It remains for the day that shall reveal hidden things to show what multitudes of young persons in the United States received the tone of their intellectual and Christian character from these inspiring productions." Dr.

Fuller summarizes thus: "Whose mind was more various, and more richly impregnated with knowledge? Whose judgment more ripe, and whose views more just and profound? Who ever consecrated all his powers more energetically to 'the great battle of life?' In whose breast was piety a more deep and pervading and fruitful principle? Whose heart was more open to melting charity? Whose spirit came forth from communion with the word more girt for the Master's will? In all his life what courage! What fortitude! What submission to the will of God! What a monopolizing desire to be faithful in duty! He was, indeed, a noble specimen of a man and a Christian minister!"

Who can tell the stimulant of such a man to the mind and heart of this people? Who can measure the intellectual and moral force in a church, a city, a country, in the world?

As in a chariot of fire he was taken to Heaven, and none of us that heard it will ever forget Dr. Fuller's superlative eulogy of him as the impersonation of "intrepid faith." Many an heart cried out that night with the eloquent orator, "My father, my father, the chariot of Israel and the horsemen thereof!"

III. The next pastor was Dr. Nathaniel Macon

Crawford, whose pastorate from 1845 to 1847 may be called "The Revival Pastorate" of this period.

In great candor I must say that this Church did not know Dr. Crawford. Others associated with him elsewhere did not know him. An intimate friend of his for fifteen years says: "He overspread his position with a broad margin. He was not inclined to unnecessary display. And hence while he was recognized in a general way as a man of power, the people had no idea of the extent of that power."

The extreme simplicity of his manner was misleading to many. But it was the simplicity of an humble, guileless, truthful, Christ-like nature, full of the unconsciousness of its own excellence. Dr. Shaver writes of him: "The chief charm of our intercourse was not his singular balance and poise of intellect, nor the thorough learning that gave him the tread of a master in every field of inquiry, nor the strong, ripe judgment which had wrestled prevailingly with all problems of ethics and theology—it was the equable temper, the dispassionate spirit, the transparent sincerity, the stainless sense of honor, the gentle affectionateness breathing through his utterances from first to last. More than almost any whom we have known he withheld no word which Christian can-

dor demanded, and spoke no word which Christian charity forbade. Like that queenliest of graces, true greatness 'vaunteth not itself;' and he was clothed upon with humility, with freedom from pretension, with child-likeness as with a garment."

The easy and quiet way that he accomplished his ministry made the impression sometimes that he was not a man of labor. But he worked rapidly, seeing difficulties quickly and overcoming them readily; and he said nothing as to how he did his work. Dr. Church, for thirty years the president of the University of Georgia, from which Mr. Crawford was graduated at eighteen at the head of a class in which were men who in their future positions had few if any superiors, said that "he had never known a student who possessed such remarkable powers for the acquisition of knowledge." His preaching was animated talking; but it was talking animated by not only the love of Christ, but by the thinking of a man who filled the chair of Moral Science in one University, and of Theology in two others, over which he presided as president, and of whom a brother president said: "He was a man of surpassing talents and wonderful attainments. He was, in the true sense of the word, a genius. . . . Take

him, all in all, Dr. Crawford was perhaps the most learned man the State of Georgia has ever produced."

Such was the man, who for two years brought, in a simple, unostentatious way, the powers of his grand mind and grander spirit to bear on the interests of this church. And God honored his day, by such an outpouring of the Holy Spirit, under the preaching of Dr. Fuller, as the church and the city had never witnessed. In a few weeks 327 joined the two Baptist Churches, and quite 500 souls were brought to Christ. For two years a daily sunrise meeting was held by the converts, which only ceased because all of the leaders entered the ministry. The two years seemed to us as a day, and a day that eternity will not blot from memory! Among the fruits of this revival was such a spiritual unification of the two churches that the Charleston Association put in immortal type its congratulations on the joyous event. This pastorate was crowned with glory!

But though Dr. Crawford was one of the meekest of men, he was the firmest and the most self-contained man I ever knew. For many years I was associated with him in Georgia in several relations which gave rise to occasions

that tried him to the utmost. And I watched with intense interest the man under whose pastorate I joined the church, who was my counsellor in dark days of spiritual struggle, and who had preceded me in the charge of the church which I served as pastor for twenty years. I used to say that Dr. Crawford would not stir from a position conscientiously taken though the heavens were to tumble down about him. Dr. Tucker said: "He was always so controlled by his moral sense, that his poise was like a planet's." His *fortiter in re* was discovered in Charleston.

The lessons of this pastorate were: First, that the great thing in a church is not Paul or Cephas, but Christ; and, secondly, that the only hope of a united and prosperous and powerful Baptist denomination is a regenerated membership in the independent churches, living under a sense of the abiding Spirit of God.

During this pastorate the church reported members received 288—being a net gain of 234 members.

It should be added that Dr. Crawford was reared a Presbyterian, and he became a Baptist in studying, in reference to his infant child, the question of baptism, while he was a professor in

Oglethorpe College. He was led into the more perfect way of the Lord by the New Testament, as Apollos, the man eloquent and mighty in the scriptures, was led by the doctrine of Aquila and Priscilla. He wrote an admirable little book on "The Baptism of Jesus," and his "Christian Paradoxes" is a work characteristic of one, of whom a sagacious friend says: "His whole character was a wonderful blending of the strongest antitheses of grace."

In his life I could have said to him, as A. Bronson Alcott said to Emerson: "*Misfortune to have lived not knowing thee!*"

And, at his death, this church might have been asked: "Knowest thou not that there is a prince and a great man that has fallen this day in Israel?"

I esteem it an honor to have walked on the same globe with such a man as Nathaniel Macon Crawford.

IV. James Ryland Kendrick, D.D., was pastor from 1847 to 1854, and his was the "Prosperous Pastorate" of this period.

But I should state that between the pastorates of Dr. Crawford and Dr. Kendrick the church was supplied by the Rev. Timothy G. Freeman, of New York. As little about him seems to be

remembered, let me give an item or two of personal reminiscence.

1. I was not licensed until the time of Dr. Kendrick; but speaking in the lecture-room for Mr. Freeman and sitting down no little abashed, the good man said to me: "Remember that all the people are not theologians."

The last sad offices for one dearer to me than life were performed here by this man of God, who impressed himself upon my heart gratefully and indelibly, as one possessed of the spirit of the Great Comforter.

Dr. Hawthorne, of Richmond, who was pastor of the Tabernacle Church of New York City, to which Mr. Freeman belonged until his death, several years ago, says: "He was a thoroughly good man." Dr. Kendrick writes: "I knew him well. He was a worthy man and a good, solid preacher."

2. If I am asked why I call Dr. Kendrick's pastorate the prosperous one of this period, I reply, because it contained all the elements of high church prosperity: (1) Perfect harmony prevailed from the beginning to the end of the pastorate. (2) A number of gracious revivals were enjoyed. (3) In the membership were some of the ablest and wisest men of the State. (4) Noble women

adorned the church by their intelligent activity and saintly character. (5) The Sunday-school was vigorous, and the negroes were instructed intelligently, systematically and with rare consecration. (6) The building was renovated, and the old laws and by-laws of the church were revised and improved. (7) The Southern Baptist Theological Seminary not existing, the licentiates attended the best institutions of learning at the North. (8) Two churches were born of the mother, without a pang of discord. (9) The liberality of some was called "phenomenal" by the pastor, and even mildly censured as excessive by others. (10) The church was full of spirit, the music was the admiration of the city, and works abounded not only for itself, but for the general good—the temperance cause, for instance, receiving powerful and eloquent support. (11) The pastor was the most polished and popular man of the Charleston pulpit, yet not more elegant than evangelical; not seeking the praise of men more than the praise of God. He seemed to make the best possible use of his own powers for the Master's use, and with a rare power of ruling without seeming to rule, he so commanded the forces around him that the church was like an army in the thick of field action. (12) I am

aware that many of these elements—persons and activities—marked other pastorates, but there was a singular combination of them all in this pastorate.

3. One thoroughly versed in this time says: "I think that this was a period of unbroken prosperity for the church. It was strong when Dr. Kendrick assumed the pastoral office, and stronger when he laid it down. The congregations were large, the finances flourishing and the spiritual tone high and earnest. Charleston was at its best, and the First Church was all that a pastor could wish. Dr. Kendrick was surrounded and sustained by some of the noblest men and women that God ever called into his service."

4. In his farewell serman, when the Citadel Square Church was organized, Dr. Kendrick said to his people: "Call to mind the fact that to-day, after having sustained the loss which you deplore, you are stronger than you ever were at any period of your history—stronger in numbers, probably in judicious counsellors and pecuniary means. . . . After having given off three churches, you are in fact to-day a more powerful body than you were before you had colonized at all."

5. During this pastorate (exclusive of large donations for church building and improvement)

$3,646,28 was given for benevolence. The net gain of members was 202, and the whole membership 1912.

6. On the noble men and women that held up his hands, as they did those of other pastors, Dr. Kendrick has pronounced a grand eulogium. But a grander memorial was the imperishable works wrought by their wisdom and liberality for God, works whose broadness and graciousness find in the sister Baptist church of this city, composed as it is of elements from all the colonies of this church, and worshipping in a spacious edifice of exquisite symmetry and beauty, a fitting symbol. Around that church cluster hallowed memories of church organizations passed away, and of noble men of God who presided over them, as well as the heroic band of founders of the church, and prominent among the names and deeds embalmed in loving memory must be those of the first pastor of that church, and the only surviving pastor of the ante-bellum history of this church, James Ryland Kendrick. With mild praise a biographer says of him: "He is a noble-minded, generous man, of cordial manners, commanding person and devout spirit, and a good preacher." I only add: May the days of his years be many on the earth, and when called to share the glory of Furman

and Manly, and Brantly and Crawford, and now of the lofty Winkler, let his appropriate epitaph be the most honorable that can be written of man: "A good minister of Jesus Christ."

V. Dr. Brantly having died and been buried in Augusta, Ga., where his son presided over the church founded by the father, the eyes of this church were fixed on that State, and that fact probably started the train of providential circumstances by which, in return for that sacred dust, Georgia contributed three consecutive pastors, Drs. Crawford and Kendrick and the now lamented Dr. Edwin Theodore Winkler, who served the church from 1854 to 1868, and whose pastorate I shall call the "Culminating Pastorate" of this period.

Dr. Winkler had been a resident of Charleston for two years as the secretary of the Southern Baptist Publication Society and editor of the *Southern Baptist*, and being known as a man of lofty character, scholarly instincts, wide literary and scholastic attainments and splendid pulpit powers, he seemed just the man demanded by this pulpit, in view of its illustrious antecedents. There was a manliness also in the man which adapted him even better than was known to the coming wants of the Church which was to share

so thoroughly the war-destiny of the City, the State and the South. And this suggests that as a defender of our denominational tenets and an opponent of ecclesiastical error, Dr. Winkler, with pen and tongue, has had no superior in this Church or in the South. When Dr. Manly came to Charleston a distinguished Judge said that some people thought that they would run over him rough-shod; but when Dr. Winkler took charge of the Baptist press and pulpit some people feared that he would run over them, in the same way. Pardon this, but it illustrates the change that had taken place here in the position and power of the Baptist cause. Our cause had always been ably represented, but now it was represented by a preacher and a polemic, born in an heroic mold, and equal to any opponent, with any weapon, in any arena, meet for the good fight of faith. Dr. Cathcart significantly says: "Dr. Winkler is *always ready*, which makes him one of the best and safest speakers in the whole country. His grandfather was a distinguished officer under General Marion in the Revolutionary war." The blood of the grandsire coursed through the veins of the grandson, whose martial and magnificent spirit was thoroughly consecrated to the Great Captain of our Salvation. And no

citizen of Charleston was more highly and more generally honored as a man of varied learning, of stainless honor, of princely bearing, of quenchless love of truth and right and God's glory than Dr. Winkler; and by his rare combination of powers, and the grace of God, he lifted up the Church high before the eyes of the people. The men of letters and science, whom he thrilled in the Literary Club, could not fail to come and listen to his more thrilling utterances of the Sanctuary. The Church was on high ground of social favor, and fully sustained its past record for spiritual power. In six years 212 persons were admitted to the church, $2,557 was reported for benevolence, and in 1860 the membership was 1,926. That compared favorably with the thirty-four years preceding, during which $12,351 was given to benevolence, 2,394 were admitted to the church, and 3,173 had been connected with the membership.

Plutarch said that in the olden time man was called φως because he sought and disseminated knowledge. Surely this was a man of light, and the light that he drew from earth and from heaven he shed upon God's people to make them more truly "the light of the world." The first half of Dr. Winkler's pastorate was the Augustine era of the church's history.

But the glory set at noonday. Charleston became a target for the fury of war. The heart of the Church enlisted in the cause as the heart of one man. The young men took the field; the old men guarded the city; the women cheered their brothers, sons and husbands, and prayed to the God of Battles. The pastor joined the camps to do a patriot's part and to keep unfurled the banner whose cause is never lost. The storm of fury beat upon the very house of God. A shell exploding in this room shattered the organ, tore down the mural tablet of Dr. Furman, and shivering the grave-stone, buried itself in the resting-place of "the man of God." Was the arm of the Almighty against this people? Did this explosion mean that the voice of praise was to cease here, and that the memories of the place were to be blotted out? So scattered and impoverished was the membership at the close of the war that the proposition was made to disband the church and to tear down, for the value of the material, this Temple of God, esteemed by the city as its purest specimen of Grecian architecture, and cherished by the church for the hallowed associations of two hundred years. The proposition went like a sword to the heart of many. I know the agony of one —one representing the many—one who had held

the hand and received the blessings of the dying Furman, and commemorated his translation by a worthy funeral ode—one whose father lies beneath this desk, and five generations of whose flesh and blood have worshipped within these walls, all resonant with the echoes of departed wisdom and eloquence, and redolent with the memories of the ineffable joys and sorrows of the saints—of one to whom the demolition of this house would be as the destruction of the Altar and Temple of Jerusalem to the captive Jew, weeping and hanging his harp upon the gray, osier-lined bank of the Euphrates, while he vowed: "If I forget thee, O Jerusalem! if I remember thee not above my chief joy!"

The house was not demolished. But the war had gone over the church as the glacial drifts went over the earth, grinding down the prominent features and covering all too refractory for the trituration process with the striæ and furrows of the fearful arrosion of power. Though scarred by the times, Dr. Winkler stood never more erect in the granite greatness of his character. Like a great general, he made new combinations for the Baptists of the city—serving them all until 1868, and the consolidated Citadel Square Church until 1871, when he retired to Alabama, whence, crowned

with laurels won on many fields of honorable and sacred contest, and covered with plaudits and the benedictions of the Baptist brotherhood of the world, he went forth to those "laurel-girt battalions and safe, victorious folds" of Jerusalem the Golden, with the tread of faith and the eye of hope of that brother-hero who said: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Dr. Winkler was the Chevalier Bayard of this church: *Sans peur et sans reproche.*

VII. But I cannot take my seat without a word with regard to the new and "Recuperative Period" that has dawned on the church.

I thank God for the brave Williams who struck here in the Master's cause blows worthy of the days of Brantly, and whose planting in the "Industrial Society" bore good fruitage in subsequent activities of the church. God crowned his blessings by the gift of one of the fair daughters of this church.

I thank God for the manly-like Shuck, whose faith and consecration, displayed in the organiza-

tion, in the midst of the needs of his own people, of three associations for the benefit of others, was honored of God by the gift of 145 souls to the church, and whose singleness of purpose might be justly voiced in the apostolic self-gratulation: "Our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward."

I thank God for the enterprising Thomas, who bears well the name of Andrew Jackson. More than one preacher have I seen fail in attempting to take down that old pulpit, and I thought that the man that succeeded would be, Samson-like, buried beneath the work of his own hand. But our brother lives to prove that he who pulls down may build up! And may he build up, inspired by the works and the worthies of the past—inspired by the grand rank and file of the church, among whom have been eloquent advocates, learned judges, skillful physicians, eminent business men, consecrating their talents to the Lord, and above all, humble servants of the Master, who were very saints on earth; inspired by the virtues of the many virtuous officers of the church, the attentive sextons, the laborious clerks, the careful treasurers,

the earnest Sunday-school teachers and superintendents, the devout and wise deacons, the honorable men that have been presidents of the corporation, and the gifted musicians that have led the congregation in the praises of God; and inspired by the superb women whose labors of love are the unwritten epics of this church, and prominent among them pastors' wives, some of them now living, who have reflected as pure light as Heaven ever shed on earth to guide the footsteps of man and to adorn the Courts of our God! And may he seek for himself the best gifts of these worthies, as well as of the fifty-three ministers that have been connected with the church, and among these gifts may he have the piety of a Furman, the polish of a Kendrick, the poise of a Crawford and the power of Winkler! May he prove himself the Nehemiah of this period of the church's history!

And may this venerable Mother Church, mellowed in beauty by the experience of two centuries, as the glory of the forest is softened and beautified by the ripening foliage of autumn, be cheered by the assurance that thousands upon thousands of her children shall rise up in that day and call her blessed. Oh, Thou Bishop of Souls and Shepherd of Israel, wilt Thou not look down tenderly and constantly upon this aged mother of

Thy children and Thy children's children? Are not her prayers and tears and agonies, through many generations, recorded in the book of Thy remembrance? Are not multitudes of her sons and daughters, gathered as sheaves in Thy heavenly garner, before Thy eyes as witnesses of the faith and zeal of their mother church? Forget her not in her old age. Lead her gently onward and upward. Though she has been among the pots, yet may she be as the wings of the dove covered with silver and her feathers with yellow gold. May her way be as the path of the just that shineth more and more unto the perfect day!

And ever blessed be the name of Him—the great Head of the Church—from whom all blessings come and unto whom all praise is due! "His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him. All nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and Amen."

MISSIONS AND EDUCATION.

By James C. Furman and J. L. M. Curry.

THE CHURCH'S RELATION

TO

EDUCATION AND MISSIONS.

By James C. Furman.

DR. FURMAN'S ADDRESS.

TO trace things up to their beginnings is a mental propensity obvious to universal observation. It is, in fact, a flowering out of one of those intuitions of the intellect which Dugald Stewart has fitly designated "fundamental laws of belief." To this instinctive belief, the belief in causes, is cognate the desire to follow the course of events up to their origin. We see the early operation of this impulse in the child-inquisitiveness which asks: "Who made this?" We see it in the wide-spread and insatiate appetite for *news*. The explorer, who has traced a river's course, gains satisfaction when he discovers the springy dell where the sun-light, peering through the dense foliage, gleams upon the tiny rill that forms the head-waters of the wide and winding stream. It is this same feeling which constructs and cherishes the family genealogy, which appreciates a well-written biography the more when the parentage and birth-place of the subject are given, and enjoys history the better when it has

gained a clear comprehension of the rise and the early development of national life.

For such a feeling, thus manifestly *natural*, we should expect to find scope in a religion emanating from Him who is alike the God of grace and the God of nature. And this expectation is amply realized. In the Book of God, inspired wisdom, as with the sweep of an eagle's wings, carries us back over earth's empires and peoples, their commerce and their contentions, their crimes, their civilizations and their religions, to the origin of sin and to its first effects, and then to the first faint glimmering of mercy in the promise to the guilt-bewildered mother of our race. The Evangelists, ere they tell us of the Mediator's conflict and victory and that note of triumph from the bloody field of redemption—"It is finished,"—tell us of the Babe in Bethlehem. One of their number (Luke), who had made for Theophilus "a treatise of all that Jesus *began* to do and to teach until the day when he was received up," in his second work—the Book of Acts—does not tell us in brief how ministers should preach and how churches should be gathered and constituted and governed, satisfied with giving us gross results and sharply-drawn formulas; but he takes us to the fountain-head. He tells us of the themes of

Peter and Stephen and Philip and Paul; he lets us look in upon incipient churches in Judea, in Antioch, in Galatia, in Philippi and Thessalonica, in Corinth and Achaia.

The purpose, then, of our present gathering is justified alike by the naturalness of the feeling which originated it and by the sanction of unquestionable precedents. Yet as things proper in themselves are not only capable of a wise use, but are also subject to abuse, we need to guard this feeling from the intermixtures of vanity and vain-glory and to see that it be exercised in conjunction with a scrupulous regard to truth and with a reverent recognition of God as the fountain of all that is right and good in man. We are sure that were those men of the past, whose pious doings we would now recall, permitted to speak to us to-night, they would each rehearse the sentiment of an earlier fellow-worker: "Not I, but the grace of God in me."

In the distribution of the memorial topics to be discussed on this bi-centennial anniversary, the one assigned to me is *The Connection of the First Baptist Church in Charleston with the Cause of Missions and the Cause of Education.*

The loss by fire of the earlier records of the church places us at some disadvantage as to di-

rect documentary evidence on the first of these points. Yet there is incidental testimony which makes it clear that an interest in that kind of evangelical work which we are now accustomed to designate as missionary was by them felt and acted on. In one of the authentic documents relating to this period of the history of South Carolina is found the acknowledgment in regard to similar labors put forth by Episcopal ministers sent into the Province from London: "Wherever we go, the Baptists are before us."

"History repeats itself." And in the founding of this church we are furnished with a marked parallelism with the establishment of churches in apostolic times. Persecution drove the disciples out of Jerusalem; but they went everywhere preaching the word. Paul was sometimes constrained, for safety to his life, to betake himself to new fields of labor. He falls under the censure of the civil authority, and is made, as though he were a criminal, to bear the indignity of "bonds and imprisonment." Yet he afterwards could say: "I would not have you to be ignorant that the things which have happened unto me have turned out rather to the furtherance of the gospel." So with William Screven, the founder of this church. Whether or not persecution drove

him from his home at Somerton, in England—his native land—it did drive him from his adopted home in New England, he having been fined and imprisoned and forbidden to preach by the General Court of Massachusetts; and coming in 1682, he sought, on the western bank of Cooper River, in or near Somerton, freedom to worship God in proclaiming the gospel of his grace. But population determining toward Oyster-point (afterward designated Charles-town, and about a hundred years later Charleston), he found himself with his fellow-exiles, added to by other Baptists who had come from England with Lord Cardross, occupying here his field of labor, and in the true missionary spirit making preaching excursions to other places. After the retirement of Mr. Screven in 1706, the church passed through a season of which the notices are dim, and the experience of which must have been very painful and discouraging; but in the settlement of Oliver Hart a brighter day dawned upon them. "Like people, like priest," was Hosea's sad epitome of the lapsed condition of Israel in his day. *Like priest, like people*, is, in like manner, a sententious description of a religious body under the leadership of a devout and earnest and large-minded man of God,—such leadership as it has been again

and again the lot of this church to enjoy. "In 1755," I quote from the History of the Charleston Association, "the Association, taking into consideration the destitute condition of many places in the interior settlements in this and the neighboring Provinces, recommended the churches to make contributions for the support of a missionary in those parts. Mr. Hart was authorized and requested, provided a sufficient sum should be raised, to procure, if possible, a suitable person for this purpose. With this view he visited Pennsylvania and New Jersey in the following year, and prevailed with Rev. John Gano to undertake the service, who attended the annual meeting and was cordially received. The Association requested Mr. Gano to visit the Yadkin first, and afterwards to bestow his labors wherever Providence should appear to direct. He devoted himself to the work. It afforded ample scope for his distinguished piety, eloquence and fortitude; and his ministrations were crowned with remarkable success. Many embraced and professed the gospel. The following year he received from the Association a letter of thanks for his faithfulness and industry in the mission."

Surely here we have in idea the kernel of those more expanded plans of Christian labor

with which we are familiar as State Missions and Home Missions. The record is a noble one. Four years before, a small association of three churches, Charleston, Ashley River and Welsh Neck (a fourth, Euhaw, being accidentally absent) had in this "city by the sea," entered into a voluntary union for the promotion of religion, the first of its kind in this broad land, with the solitary exception of the Philadelphia. It was a "day of small things," but of grand purposes; and this incipient effort of evangelization clothes them with immortal honor. We may appropriate to the holy men engaged on this work the encomium written by an inspired pen: "If our brethren be inquired of, they are the messengers of the churches and the glory of Christ." At a later period a special mission to the Catawba Indians was maintained.* When the little one had become a thousand, and other associations had grown up as vigorous scions from the parent stem, the influence of this early purpose was seen in the kindred efforts on the Savannah River, the Edgefield, the Welsh Neck and in the similar

* Rev. John Rooker being the missionary. This man of God, when in his old age, the writer of this paper, then a young man, had the privilege of seeing some forty-nine years ago, at Sugar Creek Church, near the border of North Carolina.

bodies which, in consequence of increase in the number of churches, have been formed out of the original association and its derivatives. Now, happily, they are all blended in that organization, "The State convention of the Baptist denomination of South Carolina," here and now assembled, a stream of Christian beneficence to the weak and the destitute, whose swelling current is but the gathering of many confluents, but whose original source, its *fons et origo*, is Charleston's First Baptist Church.

The Convention itself was the product of the thought of a pastor of this church. Its first suggestion to the Charleston Association was through the church's annual letter to the Association. The church at the High Hills of Santee made a similar suggestion at the same time, but those who know that the High Hills Church had been the first pastorate of the Charleston pastor, by him "dearly beloved and longed for," and that towards him Dr. Roberts, their next pastor, exercised sentiments of uncommon reverence and affection, will easily perceive that this concurrence of recommendation was not a chance coincidence, but is to be explained by the fact that the older pastor had infused his own spirit and views into the latter, and that a contemporaneous suggestion from

two churches was deemed more likely to disarm prejudices which might arise against a proposal if coming from a single church, especially if that church occupied a position that exposed it to jealous suspicion. Let no one imagine that here was an instance of adroit manœuvering. In the character of the city pastor to whom we allude there was not a shred of the wire-puller. By the purity of a most unselfish spirit he was lifted above the expedients of the trickster, yet he was not blind to human weaknesses even in good men. The elder Dr. Basil Manly, having returned to South Carolina after years of absence as president of Alabama University, said of him, in an address in Greenville, that "he was the wisest man he had ever known;" and it was this wisdom which brought forward a great public religious measure in such a way as not to wake any prejudice. "Giving no offence (no occasion of stumbling) either to the Jew or the Gentile or to the church of God."

This may seem to some to have been an unnecessary cautiousness. The boy born in our mountain city and familiar with the rumbling of the railway locomotive carrying its long line of freight-cars, any one of which can convey its tons of salt and make its transit from the sea-

board to the mountains in twenty-four hours, is almost incredulous at the story of the time when the loaded wagon making its way over the same space consumed two weeks of working days to transport a freightage of a single ton. The circumstances of our fathers and our own are very different. Time does not allow our enlarging on this topic; but it is relevant to state that at the first meeting, which was held at Columbia, the most central point in the State, only three associations were represented, and the whole number of delegates was nine. At the next session ten delegates appeared.*

We have said nothing about the church's connection with Foreign Missions. Its later doings are known and read of all men familiar with our denominational history in South Carolina. But there is an unwritten history worthy of allusion. The pastor of this church was in sympathy with the leaders of Baptist thought in England, and occasionally corresponded with some of them. Letters, which early in the late war perished in

* In Georgia the attempt to organize the General Association (which afterward became the Georgia Baptist State Convention)—an attempt made in 1822, a year after the Convention in South Carolina was formed, excited bitter and prolonged opposition, though it numbered among its advocates such leaders as Mercer and Brantly, and Sherwood.

the burning of a house in Sumter District, belonging to one of his sons (the late C. M. Furman, Esq.), showed the interest which he and they took in matters pertaining to the common salvation. Among these correspondents were Drs. Rippon and Ryland, and the seraphic Samuel Pearce, the beloved disciple among the English Baptist ministers of his day, and who longed so earnestly to be allowed to go as a missionary. Before the dawn of actual missionary effort broke, there were men there and here who, under the inspiration of God's promises, were looking forward for revelations of providence in regard to the heathen world with the anxiety of bedarkened wayfarers watching for the morning. And when the first faint streak of coming day became visible, they were wont to sing with solemn pathos, as I have heard from one who was a youthful witness of their devotion, the beautiful hymn:

O'er the gloomy hills of darkness,
  Look, my soul, be still and gaze:
All the promises do travail
  With a glorious day of grace.
    Blessed jubilee,
    May thy glorious morning dawn!

Let the Indian, let the Negro,
  Let the rude barbarian see

That Divine and glorious conquest
Once obtained on Calvary.
Let the Gospel
Loud resound from shore to shore.

Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light;
And from eastern coast to western
May the morning chase the night,
And redemption, freely purchased,
Win the day.

Fly abroad, thou glorious Gospel,
Win and conquer, never cease:
May thy lasting wide dominions
Multiply and still increase.
Sway thy sceptre,
Saviour, all the world around!

It is the honor of the Baptists of America that their first great gathering on this continent was for the diffusion of the gospel, and it is an honor to the First Baptist Church in Charleston that their pastor was spontaneously chosen to preside on that august occasion.

The length of the discussion of this topic, cursory as it has necessarily been, precludes any but a very brief reference to the second topic, viz., the church's connection with *education.*

As early as 1755 efforts were made in the Association to provide aid for young men designing to preach the gospel, but laboring under the dis-

advantages of a want of education. Toward the funds pledged for this purpose, two years afterwards, *i. e.*, in 1757, £133 were pledged by six churches, £60 of this amount by the Charleston church. In 1759 Mr. Evan Pugh (proposed by Mr. Gano) was examined, approved and put on a course of studies. Having gone through them, he was ordained in 1762. This investment yielded a heavy interest. Mr. Pugh's personal influence in the ministry was deep and strong, and some of his lineal descendants, Lides and Dargans, of the third and the fourth generations, have been or are now known and beloved as among the most valued ministers and private members.

In 1755, when this matter was broached in the Association, a society was formed in Charleston under the name of The Religious Society for the same purpose, along with other purposes in harmony with this one, such as gathering a library, and meetings for increase of knowledge by discussion. The formation of this society antedates by at least one year the movement in the Philadelphia Association in behalf of education of candidates for the ministry, and therefore may fairly be considered the first attempt in this direction. Under this provision, Edmund Botsford and Samuel Stillman were aided in the pursuit of their

studies. A biography of Mr. Botsford by Rev. Dr. Charles D. Mallory has been published, and shows him to have been a man of great force and great usefulness. Dr. Stillman was the eloquent and successful defender of evangelical truth in Boston for forty-four years, where he died in 1771, greatly beloved and revered. It is matter of history that, in the incursion of Socinianism which swept away the Congregationalist lines, the Baptists maintained the orthodox faith, Dr. Stillman being one of the resolute standard-bearers.

This was an auspicious beginning, but not many years elapsed before the War of the Revolution. This drove Mr. Hart from Charleston. When the weary years of conflict and confusion were over, difficulties in the way of his return were insurmountable. After several years of supplies of pulpit labor were over, the church secured, after repeated application, the settlement of the pastor, who for thirty-seven years gave his time and labor to their service. The general interests of Christ's cause elicited his profound concern. Among these education had its place—the education of the young, and especially the education of young men looking to the work of the ministry. In 1790 a draught of a plan was presented to the association by a committee

composed of Messrs. Furman, S. Mercer, Mosely and Holcombe. These names, by the way, are suggestive: Silas Mercer was the father of Jesse Mercer, D.D., the founder of Mercer University, and Mr. Holcombe, afterwards Dr. Holcombe, of Philadelphia, the grandfather of the gifted Dr. Henry Holcombe Tucker, formerly president of Mercer University and afterward chancellor of the University of Georgia. In 1791 the plan was set into operation. Joseph B. Cook was received in 1792, John M. Roberts in 1793, and both of them were sent in 1794 to Rhode Island College, afterwards called Brown University, where Roberts graduated in 1796 and Cook in 1797. In 1792 Rev. Jesse Mercer was assisted with £10 and afterward supplied with books. Besides these names, we have others mentioned as receiving assistance from 1791 to 1810, viz.—Matthew McCullers, Sydenham Morton, William Jones, Samuel Eccles, Davis Collins, Ezra Courtney, W. T. Brantly, Richard Todd, James McKellar, Jesse Pope, John Ellis and —— Belcher. These names belong to the list of young preachers aided up to 1810. Within this period and afterward some of those who had been thus assisted made most valuable returns for the benefit they had received by themselves teaching others.

Thus Dr. Roberts, who had an academy of his own on the Hills, gave gratuitous instruction to candidates for the ministry; and Dr. Brantly guided the studies of certain beneficiaries, notably, young Fincash, of Virginia, a young man of charming spirit and most engaging manners, who was early called from earth, and Iveson L. Brookes, of North Carolina, the effects of whose labors are still gratefully remembered in this State and in Georgia. Dr. Brantly also prepared for college that man of God, who filled the pulpit of this church with such success after the death of Dr. Furman. It may not be improper to state here that Dr. Furman suggested to the Board of Trustees of the South Carolina College the name of Dr. Maxcy, its first president, whose magnetic power over students was never surpassed. We have seen tears in the eyes of the late Chief Justice O'Neal, and heard the tones, all tremulous with emotion, of the elder Dr. Manly, as they alluded to the strains of wisdom and eloquence which in the class-room poured from the lips of their singularly gifted instructor.

Dr. Furman had the clearest conception of the importance of improvement in the ministry, and his great heart (pardon the expression, I am

speaking not as a son, but an historian) struggled with an intense desire for it. His church knew this well, and his example exerted a formative influence upon them. Their constant annual contributions for this purpose far exceeded those made in any other similar body in the State; even the younger female members of his congregation had their "Juvenile Missionary and Education Society;" and pious people, not Baptists, made donations and left legacies. Among these are the honored names of Mrs. Legare and Mrs. Gregory. The circular letter of the Charleston Association for 1797 is a powerful discussion and appeal on this subject. "The duty of the churches to provide for the instruction and improvement of persons called by them to the ministry previous to their entering on the work." This profound conviction, in the mind of Dr. Furman, lay at the bottom of that planning for the future, which eventuated in the formation of the Convention. He longed unutterably for the state of things which, in God's good providence, we see and know; but while his faith looked forward to it, he "died without the sight."

Dr. Roberts having died, the Convention established an academy, which, in the hope of Georgia's co-operation, was opened near the line of the

two States, at Edgefield C. H. This hope not being realized, the site of operations was transferred to the High Hills of Santee, in Sumter District; and what had been called Furman Academy became Furman Theological Institution, Rev. Jesse Hartwell and Rev. Saml. Furman being the professors. Some thirty young men were here gathered together, several of whom have been known in our own State and in others as men of mark. Talbird and Lathrop, and Kempton and Reynolds, and McIntosh and R. Furman, and DeVotie and Mahoney, and Napier and Nichols, and Lawton (Jos. A.) and Dargan (J. O. B.), and Graham and Duncan, and Hard and Cooper, and Harley and Chiles. Such are some of the names which we lovingly recall.

The desire to make the experiment of manual labor which had taken hold of many minds, particularly those of Judge O'Neal and Rev. W. W. Hodges, occasioned a removal to Fairfield. A classical school, under the charge of Prof. W. E. Bailey, long known in Charleston as one of the most successful instructors, and afterward of Rev. W. W. Hodges, was established on the same tract of land with the theological institution, and was continued for a time; but the plan proving unsuccessful, and the building for the classical

school having been burnt down, the theological institution became the exclusive object of attention. For reasons which there would not be time now to explain, the faculty who were in office at the close of its sojourn in Fairfield became satisfied that it was expedient to blend a collegiate and a preparatory course of instruction with a theological one. These views having been communicated through the people, and meeting the approbation of the denomination, means were taken to carry out this design; and, as another location would be better adapted to such a purpose, these means embraced the finding such a location. One of the faculty of the institution was appointed to visit different parts of the State, and to make report to the trustees. As the result, Greenville was chosen as the place, and Furman University found there a local habitation and a name, on a site unsurpassed in beauty. This removal gave to the State a collegiate institution where hard and earnest, and fruitful work has been done in cultivating the heads and the hearts of young men of the State. The writer has good reason for saying that the realization of this idea was the inducement which led to the founding of Wofford College, in the impression made upon the mind of the venerable

minister who left his estate to the college that bears his name.

The theological department of the University was afterwards surrendered, to become the nucleus of the Southern Baptist Theological Seminary. That institution is an exotic in Kentucky; it was indigenous in South Carolina. Its present rich and beautiful growth is but the expanding of a seed-purpose in the mind and heart of the pastor of the First Baptist Church in this city by the sea.

Through the conjoint acting of the University and the Seminary, the anxious, prayerful thought and the pious giving which form a precious part of the history of the spot where we now stand, are having their blessed fruits. All these fruits we cannot enumerate, for we do not know them. Those which we do know, are too numerous to tell. Even of those which appertain to our own beloved Carolina time would fail us to speak. But is it not opportune to ask what reports do our pulpits make as now occupied by men faithfully and successfully preaching the glorious gospel of the blessed God? Of those who have drunk from the sources of sacred knowledge supplied in the old Institution, or the University, or the Seminary, sometimes from two of them, memory sup-

plies the names of Adams, S., Anderson and Askew; of Bass, Bell, Bostick, Boynton, Bradford, Broaddus, L., Broaddus, M. E., Brown, S. M., Brown, C. C., Buist, J. F., and Bussey; of Carter, Cartledge, Cooley, Covington, Croxton and Cuttin, E. H.; of Donaldson, Entzminger and Ezell; of Fant and Fuller; of Galphin and Gardner; of Hicks, Hickson, Hinton, Hudson and Hindley; of Jeter, J. T., Jeter, C. F., and Key; of Lampley, Lide, T. P., Lide, R. W., and Lindsay; Mahon, Mahoney, McCoy, Mellichamp, Miller, B. F.; of Pace, Parrott, A. W., Peeples, Pittman, Perry and Pratt; of Rice, W. D., and Richardson; of Sanders, Scaife, Stiles and Stout; of Thomas, A. J. S., and Tolson; of Vann and Vass; of Whilden, B. W., Whilden, R. F., Wingo, Williams, G. F., and Williams, John G.

We might tell you of graduates of the University filling professors' chairs and presidencies of colleges. We might remind you that the Darlington boy who lived to fill the presidency of Wake Forest College, whose very name has a sandalwood fragrance in the memory of North Carolina Baptists, of whom Dr. Pritchard said he was the best man he had ever known, the lamented Dr. Wingate, was the first graduate of the Theological Department of Furman University. We might

remind you that one of the professors in the magnificent Johns Hopkins University is a recent A.M. of the collegiate department of our University. We might remind you that North Carolina's "beloved disciple," Dr. John Mitchell, once pursued his studies within the same walls; as also Dr. Mays, who has eloquently pleaded the cause of education in Tennessee. Through the educational advantages which this Church may be said to have originated, you may be said to have given Easton to North Carolina, and E. C. Dargan to Virginia, and Dixon to Baltimore, and Forrester to Alabama, and Pugh to Mississippi, and Lamar to Tennessee, and Pruitt and Hartwell to the millions of China.

I would spare your weary feet the toil of another ascent in order to take one more view of the sacred past; but justice to the occasion demands that I draw upon your attention a moment more. It is not generally known that the wide-spread interest in denominational education which shows itself now among our brethren of the North had a Southern origin. But it is so, nevertheless. There was no Newton, no Rochester, no Hamilton in 1814 when the missionary convention was held in Philadelphia. That meeting was brought about by the remarkable providence of Judson

and Rice becoming changed in their views of baptism, on their way to a field of missionary labor. When the Convention had met and completed their work, either at that meeting or the subsequent one, the president was asked to address their assembled delegates on a subject which he held to be one of vital importance. From a heart surcharged with concern on the subject of education, especially that of the rising ministry, he made an address the effect of which was powerful and instantaneous. From that day a great idea was born in the Baptist public mind.

Under the influence of this idea, Luther Rice, with an ardor and impetuousness which were characteristic of him, became enthusiastic with a belief in the practicability of the early establishment of some grander scheme than the central Theological Institution which had been proposed by the real author of the idea. He was for laying at once the foundations on a larger scale, and was impatient at the delay which the cooler and more comprehensive judgment of Dr. Furman saw to be necessary. Other men, under Luther Rice's magnetic influence, caught his ardor. Things were carried by them their own way; contracts were made without adequate means to meet them; and a mill-stone of debt was fastened upon

the neck of the young enterprise, and, as a consequence, Mr. Rice, instead of returning to Burmah to his grieved and disappointed co-laborers, Mr. and Mrs. Judson, became a life-long mendicant for the Columbian College, which was scarcely kept from sinking, even with the assistance of such men as Dr. Semple, and A. W. Clopton, and Eli Ball, and Adiel Sherwood, and A. W. Poindexter, who in turn exerted themselves as agents to keep the college in existence. What the original purpose, if carried out, would have accomplished, may be inferred from the character of three young men, Rollin H. Neale, Baron Stow and James D. Knowles, who became students at Washington. Knowles you all recognize as the biographer of Mrs. Ann Hasseltine Judson, as the first editor of the *Christian Review*, and as a beloved professor in Newton Theological Institution. Stow and Neale subsequently filled long and very useful pastorates in Boston. During his connection with the college as a student, and for some years afterwards, Baron Stow edited *The Columbian Star*. This paper was transferred to Philadelphia and was edited by the elder Dr. W. T. Brantly, in whose hands it became, in process of time, *The Christian Index*.

Dr. Furman and his intimate friend, Judge

Talmage, of New York, concurred most fully in judgment as to the want of wisdom in what had been done through the inconsiderate zeal of Mr. Rice and his abettors. They thought that he ought to have returned to his mission labor. Certain it is that the educational work to which he allowed himself to be diverted could have been more prudently and in the end more efficiently done in other hands. Mr. Rice, himself, would have been saved from a large amount of blame, which must have rendered many years of his life a season of disquietude and anxiety, growing out of the fact that his course was disapproved by many wise and good men, and because it seemed necessary, by excessive labors and self-denials, to repair the damage which a great cause had suffered by mismanagement. Luther Rice was a good man, highly gifted, full of noble impulses, courageous and self-reliant; but he was not a financier. The favor which he had found in pleading the cause of missions misled him into a false confidence that all needed funds would be afforded for completing the enterprise which he had allowed to engross his own interest. Its best friends saw otherwise. They foresaw the difficulties which were sure to ensue upon lavish expenditures resting upon very little basis beside san-

guine expectations of future contribution. With the best intentions, Mr. Rice assumed functions that did not belong to him. Brethren at the North withdrew their sympathy and directed their thoughts and contributions toward other projects. When Dr. Staughton, president of the College, was in Charleston on a visit to the South in behalf of the College, he received a letter from his son, Dr. James Staughton, passionately urging him to throw up his office, "to abandon the wreck and take the life-boat," the doctor, in an agony of distress, wrung his hands and exclaimed: "Oh, that I had seen things as your father saw them!"

These statements in regard to what we may call the Baptist educational history of the period are offered because they are due to truth. They are in harmony with the allusion to the subject in the Address of Dr. S. S. Cutting made before the gathering of educators assembled in Philadelphia more than ten years ago. They are not ascribable to any desire to detract from the honor paid to the memory of Luther Rice. While Dr. Furman, whose direct labor and influence gave the start to the educational movement which makes this the most remarkable era in our denominational history, looked with disapprobation and pain upon Mr. Rice's operations in this direction, we are not aware that he ever impugned his motives.

FURMAN UNIVERSITY.

REPORT OF TRUSTEES.

ADDRESS BY J. L. M. CURRY.

TRUSTEES' REPORT AND DR. CURRY'S ADDRESS.

THE history of Furman University being intimately associated with the "Old First Church," and the discussion of the Report of its Trustees being an interesting feature of the session of the Convention with which the Bi-Centenary of the Church was held, the following notice, taken from the *News and Courier*, seems to find appropriate insertion here:

An immense congregation filled the Citadel Square Church last night [November 23d] to hear the Report of the Board of Trustees of Furman University. The exercises were opened with prayer by the Rev. S. M. Richardson.

The Report of the Trustees was submitted by the Rev. John Stout, as follows:

The Board of Trustees of Furman University, in presenting to this body a report concerning the work, condition and prospects of the Institution, as directed by the last Convention, submit the

following information received from reports of the President and the Treasurer:

The exercises of the present session were begun the 19th of September, and are now in successful operation. It is gratifying to note the progress made under the arrangements instituted a little more than two years ago, when the very existence of the Institution seemed to be seriously threatened. During the first session, closing in June, 1882, fifty students were present for instruction, some of whom were in studies preparatory to those required for entrance into college classes, but were taught by college professors, assisted by one of the students. The following session eighty-eight students were enrolled, and the Academic Department was organized, with Mr. Walter W. Brown, one of the Alumni, as Principal. With this department in efficient operation, as it now is, provision is made for giving just such instruction as the student actually requires, without yielding to the tendency, consequent upon imperfect preparation of applicants for admission into college classes, to lower the standard of scholarship demanded for entrance therein. During this session, also, there were added to the Museum and Cabinets of the University more than four hundred specimens of fossils and minerals; several valu-

able archæological curiosities from Asia and America; more than one hundred mounted and preserved zoological specimens; a fine microscope, a valuable chemical balance, a surveyor's transit instrument, and other extensive and substantial acquisitions to the laboratories of Physics and Chemistry. The special thanks of the University are due to Mr. C. A. Scanlan, of Charleston, for a valuable collection of Post-Pleiocene fossils of the State, and for corals and recent shells; to Rev. T. P. Bell, of Anderson, for a set of minerals; to Miss Lula Whilden, for ancient Chinese coins; and to Miss Carrie Howell, of Greenville County, for a fine specimen of mica crystal. It is hoped that other friends of the Institution will aid in contributions of a similar kind. It may be added that the officer in charge of this department is at present endeavoring to make arrangements for personal investigation of the mineral and other economical resources of the State, which may enure to the advantages of the public as well as of the Institution.

The number of students now present at the University justifies the expectation that, with the usual additions at the beginning of the spring term, the catalogue will show a material increase over the last session. It is a circumstance to which

special attention is called, that of the seventy-five students now in the Institution, twenty-three are looking to engaging in the work of the Gospel ministry. In view of the call, all over our State, for more ministers, and especially for men of trained and cultured minds as well as of piety, this proportion of ministerial students is peculiarly gratifying, and ought to stimulate our people to make abundant provision for their most effective collegiate preparation for their work.

The President has been engaged, each year, for about one-third of the session, in visiting the Associations, particularly for the purpose of awakening interest in the Institution as well as securing contributions for current support. While both these objects have been secured to a very gratifying extent, it is for the Board to determine whether in view of all the interests concerned, this work should be continued longer.

Since the opening of the session, September, 1881, when the Board directed the abandonment of free tuition, there has been gradual improvement in the financial condition of the University, which would have been still more marked but that the practical failure of the bond-endowment left the Board several thousands of dollars in debt to the Professors for salaries pledged on the

faith of the endowment. This indebtedness has been paid within about $800, and the current expenses to July last have been met by income legitimately available for current expenses.

In view of the fact that most of the Professors are working upon very low salaries, some of which will need to be increased very soon, and in view of the importance of relieving the President from so constant visiting of Associations, as heretofore, it is manifest that the Baptists of this State should look to an early increase of the present endowment.

There are now of invested funds, for endowment, only about $22,000. This should be increased to at least $50,000 within the next five years,—not that this amount would be adequate to the needs of such an institution as the Baptists of South Carolina should have, as their representative in the work of higher education, but that it would provide for the necessary expenses of our present plan of operations.

The following resolutions adopted by the trustees embody the results of their deliberations as to the course to be pursued to secure the proper financial support of the University:

Resolved, 1. That the President of the University be instructed to continue during the coming

year to solicit contributions from the churches for current support.

2. That the President be instructed to secure, wherever practicable, contributions to the endowment fund of the University.

3. That the President be authorized to engage twenty brethren to assist him voluntarily in securing during the year 1884 an addition of $10,000 to the permanent endowment.

T. P. SMITH, *President.*

G. G. WELLS, *Secretary.*

Dr. Charles Manly, president of the institution, was then introduced, commenting upon the report and closing with an earnest appeal to the Baptists of the State to give the university a more liberal support.

The address of the Hon. J. L. M. Curry, of Virginia, said the *News and Courier* of November 24th, was the feature of the evening. It was a powerful plea for education—broad, liberal, Christian education, the education of mind, and heart, and character—its effects upon society, the church and the world, and the individual responsibility resting upon every man and woman to improve the talents and opportunities bestowed upon them and the obligations especially devolv-

ing upon Christians to see to it that their children shall enjoy all the advantages of education. There is no instance, he said, in the history of governments of anything approaching universal education unless it has been at the cost and under the control of the governments. The test and the power of a denomination's success and a denomination's prosperity is the intelligence and culture of the membership of the denomination. We are under obligation to utilize our large membership in pushing forward the kingdom of Christ. There are five times as many Baptists in South Carolina as there are arrayed under any other denominational banner with the exception of the Methodist. These people are all members of the Baptist Church by their own voluntary and deliberate choice. Every man and woman who is a Christian is under obligation to improve his or her intellect, and to do what he or she can to improve the condition and to increase the happiness of those with whom they come in contact or with whom they are associated. The world is controlled by thought. Christ is called the Word of God. That means that he is the impersonation of the thought of God. It is thought and idea that control the world. The writings of Bunyan and Spurgeon, two Baptists,

are more widely distributed and more largely read than any other two men that have ever lived. This is what gives to a denomination power and influence. The power of thought and the influence of mind have given South Carolina her glory, which neither war nor revolution, nor political convulsions can ever dim or destroy. The man who feels that he is called to the ministry must study the Bible, but the laity should also have their minds fully trained. If Christianity means ignorance and darkness and superstitious fear, then Christianity is not divine. It imposes upon all who pretend to follow its teachings the fullest culture of all their faculties. Every one should be educated—preacher and layman, man, woman and child, mechanic and merchant—all should have their talents so improved that they can be of the greatest usefulness to the world and humanity.

Dr. Curry spoke for nearly two hours. He concluded with a powerful appeal to the Baptists of South Carolina to support Furman University by the endowment of scholarships, of professors' chairs, of fellowships and by a general endowment, so that it might enter upon a larger field of usefulness and bestow the blessings of Christian education upon many generations yet

to come. The speech was a magnificent effort—it could not have been otherwise coming from so distinguished an advocate of education as the eloquent and gifted orator.

The convention was then adjourned, with prayer by the Rev. John Stout, until half-past ten o'clock this morning.

HISTORY

OF THE

SUNDAY-SCHOOLS OF THE CHURCH.

By Oliver F. Gregory.

HISTORY OF THE SUNDAY-SCHOOL.

THERE is much to be gained by pausing sometimes in our eager, rushing life and calmly looking back upon the way our Lord has led us. "He hath been mindful of us," is the assurance that our faithful, unchangeable God "will bless us." Again and again do we find the admonition in earlier Old Testament history: "Thou shalt remember." Historic memories are a people's life, a marvelous bond of strength and unity which never fails.

All history, rightly considered, is sacred history; and as we review the two hundred eventful years of the life of this dear old mother, we are constrained to cry: If God is anywhere, he is here; if his providence has been over any people, it has been over this church.

This Sunday-school has been helping to make the history of the First Baptist Church, and it is for the boys and girls of this generation, if rightly instructed, to make it even more glorious in the future, when the sacred trust shall come into their

hands, than it is now. The God of our fathers is *our* God. * * * *

'Tis an easy task to place one's finger on the old records of this church and say that in July, 1816, this Sunday-school had its origin; but there is an unwritten history—for the idea was embodied in the articles of faith—of the body of baptized believers who set sail from Kittery, Me., to begin their labors as a church at Summerton in 1683, and afterward at Oyster-point, now the Old First Baptist Church of Charleston, S. C. * * *

It is generally said that Robert Raikes founded the first Sunday-school in 1781, nearly a century after this church was planted; but the truth is, that two hundred years before Raikes, and one hundred years before this church began, St. Charles Borromeo, archbishop of Milan, had Sunday-schools in his diocese. They were also found in Scotland in 1560. While in the United States, Sunday-schools were founded in Plymouth, Mass., in 1680; in Savannah, Ga., in 1737; in Bethlehem, Conn., 1740, and in Ephrata, Pa., in 1740; all before Raikes' schools began. * * *

In the task assigned to me I have been largely dependent upon tradition, and am indebted to Mrs. Tristram Tupper, Sr., Mrs. Sarah Howe and my own mother for valuable reminiscences;

also to Brother T. S. Nipson for his Fifty-fourth Anniversary Report, and to the very full Record of the School from 1831 to 1835, inclusive. I shall not attempt to give any statistics of the school, as the records have been very imperfectly kept, but rather a rapid glance over the history of the school, with some interesting reminiscences that have come to my knowledge. There can be but little unity in my address; but I trust it will have at least the virtue of brevity. * * *

During the pastorate of Dr. Richard Furman there was no Sunday-school; but the training of the children was not neglected. Every quarter the children were assembled around the "Font,"* about eighty to one hundred in number, the girls standing here on the south side, and the boys on the north side; the revered and beloved pastor stood on the covered font, robed in the black scholar's gown, and with Keach's Baptist Catechism in his hand. There is present to-day one† who, as a child, recited then, and whose children and children's children have been found among the workers of this church, and are numbered among them to this day.

Every Baptist in those days knew not only

* This is what the Baptistery was always called.

† Mrs. T. Tupper, Sr.

whom, but what he believed, and was ready to give a scriptural reason for his faith. Questions were asked and answered on the Doctrines of Justification, Adoption and Sanctification, and on Baptism and the Lord's Supper, and their mutual relation. Every child was expected to speak audibly, so that the response might be heard not only by the pastor, but by the vast congregation of parents and adults who filled these pews on these "catechising occasions." If the scholar did not speak clearly, he was told at once: "Speak a little louder, my child!"

One of the then little ones of six or seven remembers Dr. Basil Manly, Sr., putting his hand on her head, and praying that "Jesus, who loved little children, would take her in his arms, and bless her;" and she distinctly remembers how bitterly disappointed she was that Jesus did not do it, then and there.

* * * * * * *

Prior to 1816 the Presbyterian, Methodist and Baptist Churches had a Union Sunday-school which met in the Circular Church; but as the school grew, each denomination began its own school.

This school is now sixty-seven years old, having been organized July, 1816, in the school-room of

Mr. Wood Furman, on Church Street. The first superintendent was Mr. R. Misseldine (the father of the present pastor of the Circular Church). Afterwards the school met in the Baptist (now Mariners') Church; thence it was removed to the present house of worship, and continued to meet in the church until 1841, when the lecture-room was built, and since that date has had its home there. Bro. R. F. Reynolds, the brother of Rev. J. L. Reynolds, D.D., was superintendent then. There was an infant class in 1831, taught by Mrs. Roger Heriot, which was kept up with some interruptions until 1855. During Dr. Winkler's pastorate, about 1858, the infant class was reorganized, and found a permanent home in the south vestry-room of the church. It has had but two teachers—Miss Kate Tupper and her niece, Miss Eliza Hyde, the present efficient teacher.

In 1832 James C. Furman, a pupil of this school, and Isaac Nichols, a teacher, were ordained to the work of the Gospel ministry. In the evening of the same day Thomas Symonds, a former teacher and superintendent, was set apart as a missionary to Burmah. The records show that then, fifty-one years ago, this school was supporting a Burmese child, which appears to have been the old way of contributing to Foreign Missions.

In the same year Rev. James O. Furman preached the first sermon ever delivered by a Baptist in Charlotte, N. C.; the fruit of this visit was a wonderful revival of religion and the constitution of a Baptist Church, of which I have now the honor to be pastor.

In 1847 was begun the habit of holding two sessions of the school, viz.: The white school at 9.30 A.M., and a school for colored children immediately after morning service. This was among the first efforts made for the education of the negroes in the South, and continued until the surrender of Charleston to the Union forces. The colored school was first held in the vestry, then in the south gallery of the church, and afterwards, when it had grown to two hundred and fifty scholars, in the lecture-room. The superintendents were James Tupper, who served two years; Tristram Tupper, Jr., two years; and Simeon Hyde, from 1855 to its close.

The superintendents of the white school, with dates as near as can be ascertained, were: R. Misseldine, 1816; W. Riley, 1824; Thomas Symonds; R. F. Reynolds, 1832; C. H. Lanneau, Dr. M. Mendenhall, 1843; B. C. Pressley, S. Hyde.

During the war the school was closed after 1863.

It was reopened with B. C. Pressley as superintendent. His successors were—S. Hyde, Wm. Swinton, Wm. B. Heriot, Wm. Thayer, A. C. Palfrey, O. F. Gregory, K. B. Tupper, T. S. Nipson, G. A. Norwood and the present incumbent, T. T. Hyde.

The following Baptist ministers have been at some time connected with the school, either as scholars or teachers: Rev. Drs. James C. Furman, Basil Manly, Jr., Jno. J. Brantly, Wm. Royall, J. L. Reynolds,* Jas. P. Boyce, H. Allen Tupper, Wm. J. Hard,* H. H. Tucker (possibly C. W. D. Bridgman and J. T. Zealy), Revs. Isaac Nichols,* I. M. Springer,* Thos. Symonds,* R. Misseldine,* J. K. Mendenhall, Thos. W. Mellichampe, B. W. Whilden (went to China in 1848), R. F. Whilden, Isaac Edward H. Seymour,* Jas. Tupper* (licentiate), R. W. Seymour, Jr., M. R. Suares,* O. F. Gregory, Jas. Du Pre,* Kerr B. Tupper and H. Allen Tupper, Jr., twenty-seven in all.

* * * * * * *

Those marked * are deceased, the rest are still in the active ministry.

In the fifty-fourth anniversary report of the school special mention was made of a teacher then present, who was a scholar at the opening

of the school in 1816. The first person baptized from the school was a scholar from this lady's class. The name of MISS JANE HANDS is identified with the history of this school almost until the hour when the Master called her, saying, "Friend! come up higher."

Among the many excellent and consecrated workers of these sixty-seven years, the classes of Miss Jane Hands, Miss Maria Budd, Mrs. Josiah Axson, Bros. C. H. Lanneau and Simeon Hyde, Sr., were remarkable for the number of pupils under their charge who put on Christ in baptism. Several of the scholars of these ladies became excellent ministers' wives, while a large number of the male pupils became ministers of the gospel.

What a galaxy of glory awaits, for instance Chas. H. Lanneau, the man who so faithfully taught the class, which included among its members James P. Boyce, honored and useful as president of the Southern Baptist Theological Seminary; Basil Manly, a professor in the same institution, men who were to do so much in the grand work of giving to the Baptists of the South an educated ministry; Wm. Royall, long a professor of Wake Forest College, N. C., who has done much in moulding the Baptists of North Carolina, by imprinting his own Christ-

like character upon the future ministers of his adopted State; and T. W. Mellichampe, a faithful minister of the Word in South Carolina. Time would fail me to even sketch the careers of usefulness of those who were once Sunday-school boys here; to tell of how much has been done for Christ and his cause by Jas. C. Furman, a name honored and beloved, and J. L. Reynolds, H. H. Tucker, J. J. Brantly and W. J. Hard, as educators and as preachers of the gospel; by H. Allen Tupper, Sr., the faithful corresponding secretary of the Foreign Mission Board, Southern Baptist Convention, not only in preaching the gospel at home, but in sending it into the regions beyond; by Thos. Symonds and B. W. Whilden, who went down into the darkness of heathendom in Burmah and China; and of others who have lived and wrought for Christ in our own native land.

The influence of Furman, and Manly, and Brantly, and Boyce, and Winkler, on the history of the Baptists of South Carolina, can never be overestimated.

* * * * * * *

Suffer a few reminiscences.

1. In the olden time, the Lord's *day* was the *Lord's* day. It was "hallowed" in the home, no

question as to whether children should attend divine services was ever raised; the parent endeavored to "train up the child in the way he should go, and was careful to go there himself." The little ones were carried to church almost as soon as they could walk, and it was not regarded as irksome, either. Well do I remember the little three-cornered stools which were in almost every pew, and which were placed on the seat, in the angle, and on which we were installed, as the youngest child, until the next in age was enabled to attend.

2. In 1832 we find that record books were used in class and library, and that 112 volumes were issued in a month.

3. The pastor visited the Sunday-school *occasionally*, and his presence was always greeted with joy; but rarely, *if ever*, did the pastor attend regularly or teach a class.

4. A sermon in behalf of the work of the Sunday-school was preached annually, and a collection was taken to defray the expenses of the School.

5. Many of us will recall with tender recollection the observance of the "Day of Ordinances," which occurred on the first Sunday of every other month. For many years there was no session of

the school on that day. Immediately after the morning sermon, the candidates for Baptism, both white and colored, were placed in front of the "Font," males to the north, females to the south side. Every candidate was attired in a white gown, as was also the pastor; the candidate was always accompanied by and leant on the arm of the nearest male kinsman who was a communicant, and failing this, the Sunday-school teacher, or one of the deacons.

The solemn questions of faith in Christ, a public renouncing of the world, etc., were propounded by the pastor; the audible response of each candidate could be heard in the stilled and solemn congregation, and then the ordinance of Baptism was administered.

In the afternoon, none being present but communicants, the ordinance of the Lord's Supper was observed. Previous to the administration, "all who had been received by letter or baptism since the last communion season," again assembled around the "Font"; the covenant of the church was read, the assent given, and the Right hand of fellowship extended.

6. On April 12, 1835, Bayfield W. Whilden, William Royall and William B. Heriot, "the friend of God," were baptized.

7. April 5, 1835, W. J. Hard, a scholar, and James DuPre, a teacher, were ordained to the work of the gospel ministry.

8. In 1831 uniform lessons were studied by all the classes of this school. In 1869 your speaker had the honor of being the first Baptist in South Carolina, preacher or layman, to use and advocate the Uniform (now International) System of Bible Study for Sunday-schools.

9. The following entry is candid and unique: March 9, 1832,—"Rev. Mr. Welch, an agent of the American Sunday-school Union, addressed or rather catechized the school, and concluded with prayer. Not satisfactory; a good deal authoritative; spoke as if addressing a heathen school."

10. It was the habit before 1860 for all the evangelical schools in the city to unite in anniversary celebrations, recitations being made by scholars from the various schools. Pardon the personal allusion, that in 1853, being then nine years old, at the anniversary held in Central Presbyterian Church, I made my début in public speaking.

11. The first Sunday-school paper was published fifty-seven years ago,—the *Sunday-school Repository*. Now there seems to be no end to them.

12. The first Sunday-school hymn-book we ever had was compiled by B. C. Pressley and George O. Robinson about 1852. "There is a Happy Land," "Little Drops of Water," "I want to be an Angel," "On a Hill stands a Beautiful Tree," were the only *children's* hymns that I can remember. Mear, Brattle Street, Old Hundred, St. Martin's and Watchman were favorite tunes. There was no instrumental music in the school until after 1865.

* * * * * * *

THEN AND NOW.

If any ask: "Why were the former days better than these?" I would answer: "Thou dost not wisely inquire concerning this."

Let us learn these truths, as the result of the review of the history of this school:

1. That the toil and prayer and trust of our fathers were not in vain.

2. That the cause of Christ has made progress in the last two centuries, especially during the last, when Sunday-schools became a recognized power for good.

3. That we have reason for joy and gratitude in contemplating the way in which God has led us as a church and denomination all these years,

and that we have not been going backward. Our homes are happier; our children are more generally taught the Scriptures; social life is better; the standard of morality is higher. God has not forgotten his people.

* * * * * * *

How about the next century?

Our advantages are lost, if we do not "Remember the works of God, and tell to our children, and the generation following, the praises of the LORD, and of his strength, and his wonderful works that he hath done, in order that they might set their trust in God, and not forget the works of the Lord, but keep his commandment."

"The children are, the Bible is,"—this is our reason of hope for the future. The places that know us shall "know us again no more." This pulpit, these pews, the offices of the church and school must soon be filled by the children of to-day. God bless you, boys and girls, and make you earnest and faithful workers in his vineyard. God grant that under your care the history of our beloved mother, the old First Church, shall be even more glorious in the coming years than in those we have imperfectly reviewed.

IN MEMORIAM.

E. T. WINKLER.

MEMORIAL SERVICES.

THE most touching thing connected with this celebration was the melancholy fact that, instead of Dr. E. T. Winkler being a participant in the celebration, according to the plan proposed by the church, he was the subject of memorial services held by mourning churches and Convention on Sunday evening, November 25, 1883. The *News and Courier* noticed the solemn occasion in this way:

THE WINKLER MEMORIAL.

Solemn services at the Citadel Square Baptist Church last night in memory of the Rev. E. T. Winkler, D.D.—Formal close of the Baptist State Convention.

The high esteem and deep affection of this community for the late Dr. E. T. Winkler could not have been more touchingly exemplified than by the services which were held last night in the Citadel Square Baptist Church, in honor of his memory. The large building—pews, aisles and

galleries—was filled with a deeply sympathetic congregation, composed of almost every class and creed in the community. The pulpit and the front of the rostrum were heavily draped in black, while there was hung in a succession of graceful folds around the rear of the pulpit alcove the sable emblem of a church's grief. The rostrum was occupied by the Rev. Drs. Tupper, Cuthbert, Tichenor, B. Manly, Bitting, Furman, Shuck and the Rev. O. F. Gregory, the pastors of the two city Baptist Churches, Dr. Brackett, of the Presbyterian Church and Dr. Maynardie, of the Methodist Church.

The exercises were introduced with a beautiful voluntary by the choir, "Vital spark of Heavenly flame." This hymn was beautifully rendered, after which the Rev. A. C. Stakely said: "A great and useful man has fallen, or rather he has risen. A mighty spirit has winged its flight to the realms of day. A brilliant sun has set at noonday, has set to rise higher, and mightier, and more brilliant in a purer world. Dr. Winkler was for twenty years a citizen of Charleston, for a number of years the pastor of the First Baptist Church and during the last four years of his residence in our city the pastor of this church. We feel called upon to offer some tribute of respect

and honor to the memory of this great man whom we all admired and loved."

After this tasteful preface, Mr. Stakely read a number of exceedingly appropriate selections from the Scriptures.

An earnest prayer was then offered by the Rev. Lucius Cuthbert. The Rev. L. H. Shuck, D.D., was introduced as the first speaker. Dr. Shuck referred to his close association with the distinguished dead for years, to the sublimity of his Christian character, to his power as a preacher, to his devotion to the cause of Christ and humanity, and his abundant labors in the great cause in which he was enlisted, and to which he had always given the best energies and talents of his high nature. The speaker concluded with an appeal to the Christian ministry to draw an inspiration from the services of the evening, and to impress upon their memory the life and labors, and imitate the zeal and courage of him who has gone out from their ranks forever.

Dr. Shuck spoke with much feeling, and impressed every one with the solemnity of the occasion.

The Rev. Dr. Tichenor, of Atlanta, was the next speaker. He spoke with intense feeling and touching pathos. He recalled his first meet-

ing with Dr. Winkler, their long and intimate association in ministerial work, and told of the hard service, the untiring zeal and the indomitable courage always displayed by the lamented dead in the service of the Master. He paid a high tribute to his intellectual stature, his great eloquence, his splendid capabilities, the influence he had exerted in the sanctuary, among the suffering, and in the social circle which flowed out from the great current of his life and the influence of which can never die.

The Rev. Dr. Basil Manly, of the Southern Baptist Theological Seminary, gave some interesting facts about the life of Dr. Winkler. He was born in Savannah, November 13, 1823; was prepared for college at Chatham Academy, in that city; was graduated from Brown University in 1843; entered the Newton Theological School in the same year, and in 1845 entered the ranks of active life. He became associate editor of the *Baptist Index* in Georgia, and supplied at the same time the pulpit in Columbus. In 1846 he was called to the church at Albany, and afterwards to the church at Gillisonville, in this State. In 1852 he was elected Corresponding Secretary of the Southern Baptist Publication Society in Charleston, and editor of the *Southern Baptist.*

In 1854 he was elected pastor of the First Church in this city. He was one of the professors originally elected for the Theological Seminary at Greenville, but declined to accept the chair. In 1868 he was elected pastor of the Citadel Square Church. In 1872 he removed to Alabama, the closing years of his life being the crowning glory of his career. Dr. Manly spoke of the great learning, the exalted piety, the broad charity and the great zeal and usefulness of Dr. Winkler in every department of labor. His address contained many interesting recollections of his close association with the deceased, and concluded with an eloquent tribute to his memory.

The Rev. Dr. J. C. Furman was the last speaker. He spoke of the fine personal appearance of the deceased, of his magnetic eloquence, his great kindness of heart, his genial disposition, his power as a preacher, his devotion as a patriot, his eloquence as an advocate for any cause in which his heart was enlisted, and his great love for little children. Dr. Winkler was a man of mark; he would have been singled out in any crowd. He was loved by all who knew him, and his memory will ever be cherished as a most precious heritage.

Upon the conclusion of this address the choir

and congregation sang with much impressiveness the familiar hymn, "Servant of God, well done," after which Colonel B. W. Edwards, the president of the Convention, announced that the parting hour had come, and begging that the women missionaries who had been sent to foreign lands by the Baptists of this State might be made the subjects of special prayer, called upon the Rev. J. A. W. Thomas to conduct the concluding exercises.

While the old hymn, "Blest be the tie that binds," was being sung the members of the Convention crowded about the pulpit, and shaking each other by the hand, then knelt in prayer, led by Mr. Thomas, and so the work of the State Convention was consecrated and the solemn memorial services of the evening were emphasized, and the great congregation slowly dispersed.

RECENT PASTORATES.

HOUSES OF WORSHIP

AND

MURAL TABLETS.

RECENT PASTORATES.

RECENT PASTORATES.

IN the Bi-Centennial Celebration it was not thought meet to dwell elaborately upon the pastorates of brethren, honored and beloved, who were still living and were present at the celebration. But this volume would be incomplete if it did not contain further notices of these important pastorates. The following pages, therefore, give, with other things, some account of the works and experience, with the grand old mother church, of ex-pastors W. H. Williams, L. H. Shuck and A. J. S. Thomas, of whose labors of love much more might be said, and will be said, when their eyes cannot see what their self-denying spirit might shrink now to behold. The present noble pastor, the Rev. R. W. Lide, we leave for another generation to rise up and call "blessed."

PASTORATE OF REV. WILLIAM H. WILLIAMS, D.D.

By a special request of the editor of these papers, repeated several times, Dr. Williams furnished the following sketch of his pastorate in Charleston, which is so admirably drawn that it

has needed no touch of the pen of the editor, who might have added, however, one or two striking points of this pastorate modestly omitted by the writer of the sketch:

In the month of July, 1868, shortly after graduating at the Southern Baptist Theological Seminary, I accepted a call to the pastorate of the First Baptist Church, Charleston, S. C., and took formal charge about the first of the following October.

The church had been greatly weakened by the depletion consequent upon the Civil War, and was placed at a disadvantage because of its location in the lower part of the city, from which location there was a tendency, on the part of many of the residents, to migrate. But there was a noble band of godly men and women remaining in the church, and these, with undaunted faith and unflagging zeal, gave themselves to the work of the Lord. Never was a young pastor more warmly received or more fully sustained by any church, large or small. And, indeed, it was with no small degree of trepidation that I undertook to stand in the place from which Manly, Brantly, Winkler and others like them had preached the gospel. But the hearty sympathy and ready co-operation of my people were to me

a source of strength and encouragement. Be it said, to the undying honor of the preceding pastors, that they had inspired the congregation with love for the Word rather than love for the man; and while these good men were regarded with highest esteem and devoted affection, yet the truth they proclaimed was more valued than the instruments through which it came. This made the work of the young pastor all the less burdensome. He was always sure of ready and appreciative hearers. Oh, that every pastor would keep in mind the duty he owes to his successors! Among the sweetest and most inspiring memories of the past are those which cluster around the "Old First Church."

It was thought by some that the intense conservatism with which many of the good people clung to the old building and grounds and to the customs of other days was inconsistent with the movements and changes necessary to the progress of the church. Without attempting to decide this matter, it is sufficient to say that such a sentiment was a noble one. Every brick in the building and every inch of ground in the surrounding grave-yard was associated with tender and ennobling recollections of the past. The sacred soil had been consecrated as the last rest-

ing-place of friends and relatives for generations. To many of the stricken ones the only spot on earth which had for them any special attraction was the place where their dead lay in the old church-yard. And within those walls had been seen the glory of the Lord often and powerfully displayed. Here souls had been born again; here the tempted had been delivered; here the broken-hearted had received the balm of consolation. With all these links binding them to the past, it was not strange that the membership of the church should hope and long for the return of the "times of refreshing" and for the general spiritual prosperity they had once enjoyed. It had been unnatural for them to have felt otherwise. And they showed their faith by their works. In labors and sacrifices they were abundant, while with liberal hand they gave of their means to the cause of Christ.

Of some who were members of the church at the time of my pastorate it may not be inappropriate to speak specially.

Mrs. Eliza Yoer Tupper was indeed a "mother in Israel." She was the preachers' friend. It was the privilege of the writer to call her "Mother Tupper," and she always spoke of him as "my boy." At the time I first met her she was a

woman of commanding presence, of noble character, of keen judgment, great versatility of character and intense devotion to the cause of Christ. She kept her sorrows, of which she had many, within her bosom, while she had nought but smiles and words of cheer for others. And yet it was touching to see how quietly upon a week day she would go around to the church-yard and moisten with tears of affection the graves which contained her treasures of love. At seventy she possessed the vigor of mind and body of her earlier years—her life was for her church and her God. She has gone to her reward, but her honored and useful children and grandchildren rise up and call her blessed.

Deacon Simeon Hyde was a quiet man, who recoiled from publicity, but whose lovely Christian spirit, whose genial disposition, and, most of all, whose devotion to Christ, awakened in the hearts of his brethren the most profound esteem. The bare suggestion to him of a possible service to the church was sufficient to insure his immediate response.

Deacon Thomas S. Budd was as noble a specimen of the Christian gentleman as one ever sees. He took the young pastor by the hand, and went with him from house to house on his first pastoral

visiting tour. He thought no labor too great for the cause he loved so well.

Of many others I would speak with affectionate appreciation did the limits of this paper permit. I must, however, be permitted to mention one other deacon and his wife, Mr. and Mrs. D. H. Silcox, whose generous contributions to the church, whose quiet benefactions to the suffering poor and whose unostentatious yet sincere piety made their lives a sweet benediction and their departure a great affliction.

I regret that in the changes of residence that have occurred I am unable to place my hand upon any documents relating to my Charleston pastorate. But the work of the church went forward in its various departments and the baptismal waters were troubled ever and anon. Following what seemed to be the leading of Providence, I left Charleston in August, 1869, and in September of the same year entered upon my duties as pastor of the Baptist church at Staunton, Virginia.

PASTORATE OF REV. LEWIS H. SHUCK, D D.

Soon after the resignation of Rev. W. H. Williams, Rev. Lewis H. Shuck was called to the pastoral care of the church. He was at that time pastor of the Baptist church at Barnwell, S. C.,

and being impressed with this call to a wider field, he accepted the invitation to the pastorate, and entered fully upon his work in Charleston in December, 1869. Mr. Shuck was the eldest son of Rev. J. Lewis Shuck and Henrietta Shuck, the well-known Baptist missionaries to China. He was born while his parents were on their way to their field of labor among the heathen.

On the death of his mother, Mrs. Henrietta Shuck, at Hong Kong, China, being about eight years old, his father sent him to Virginia to his maternal grandfather, Rev. Addison Hall. Here he was at once placed at an excellent classical school conducted by Mr. Lewson Chase by whom he was prepared for college. At the suggestion of his uncle, Rev. Thomas W. Tobey, he entered Wake Forest College, North Carolina, from which he was graduated in the same class with Rev. James D. Hufham, D.D., now a prominent Baptist minister of North Carolina.

After a year as Professor in the Oxford Female College, North Carolina, he was ordained to the work of the ministry, Rev. Samuel Wait, D.D., Rev. T. W. Tobey, D.D., Rev. M. Baldwin and others constituting the Presbytery. After a few years, his father, who had resigned the Chinese mission in California and had taken a pastorate in

South Carolina, died of a brief illness, and the son was invited to become his father's successor. Consequently, for a few years he preached in Barnwell, S. C., until in December, 1869, he accepted the call to the First Baptist Church in Charleston.

On arriving in Charleston, Mr. Shuck found the church greatly reduced in numbers and in material resources, but the brethren and sisters who had invited him to become their pastor and leader were full of faith and hope, and everything soon assumed the most encouraging aspect. Early in the spring of 1870, the religious interest in the church had grown to such an extent, that accessions by baptism were of frequent occurrence. And when Rev. A. B. Earle visited Charleston soon afterwards, he found considerable interest in the church. Dr. Winkler and Mr. Shuck co-operated heartily with Mr. Earle, the evangelist, holding meetings alternately with the Citadel Square and First Baptist Churches.

A baptismal scene at the First Church about this time will never be forgotten by those who witnessed it. As Mr. Shuck, one Sabbath morning was leading into the baptismal waters a prominent lawyer of Charleston, Col. R. W. Seymour, the candidate was greatly affected, and in the

hearing of the entire congregation, exclaimed, "O Lamb of God, I come!"

The effect was thrilling. Many of Col. Seymour's friends were present on that occasion to witness his baptism, and were profoundly impressed. He was a gifted speaker, and his voice was frequently heard in prayer and exhortation in the social prayer-meeting until he went home to heaven.

The new pastor was encouraged by frequent additions to the church, as many as *twenty* receiving the hand of church fellowship at one time. Mr. Shuck had the hearty co-operation of the deacons of the church, Capt. T. S. Budd, Simeon Hyde, Esq., and D. H. Silcox, Esq., who were honored and faithful servants of God, and who have gone to receive their eternal reward. Never did a pastor have better deacons to hold up his hands than these three faithful, consecrated brethren. Although far beneath them in years and experience, he received their marked respect on all occasions and enjoyed their highest love and confidence. In consideration of the growth and improved condition of the church, the pastor's salary was increased, the church edifice was beautifully repaired, and new life seemed to be infused into both the church and the Sunday-school. Quite a

number from the Sunday-school were brought into the church, one of whom has recently been chosen a deacon.

About this time, Mr. George A. Norwood, a fellow-student with Mr. Shuck, at Wake Forest College, and now a prominent and prosperous merchant, removed to Charleston to engage in business, and on his arrival united with the First Church, where he served faithfully as a deacon for many years, until he removed from the city.

Rev. E. T. Winkler, D.D , had been for some years pastor of the First Baptist Church, but at the close of the war accepted a call to the Citadel Square Church in the same city. He gave Mr. Shuck a warm welcome, and the two labored together pleasantly and cordially until the removal of Dr. Winkler to Alabama. This association of these two ministers was the more delightful from the fact that Dr. Winkler had preached the Annual Sermon at Wake Forest College, North Carolina, before the graduating class of which Mr. Shuck was a member. He also formed a firm friendship for Rev. J. A. Chambliss, D.D., who came to Charleston as the successor of Dr. Winkler. About this time Wake Forest College, North Carolina, conferred upon Mr. Shuck the honorary degree of Doctor of Divinity. Dr. Shuck found

his labors in Charleston especially interesting, as the mother of Mrs. Shuck, Mrs. Caroline Y. Trotti, had for years been an active member of this church. Her time and means were always at the service of the church, and her name and memory are tenderly cherished by those of the congregation who remember her consecrated Christian life. During his ministry two young brethren of the church were licensed to preach, both of whom have attained distinction, Rev. Kerr B. Tupper, D.D., the gifted pastor at Grand Rapids, Mich., and Rev. O. F. Gregory, D.D., of Baltimore.

The pastor was enabled to render substantial service while visiting the poor of the congregation, in consequence of a fund called the "Green Fund," so called after the generous donor, Miss Green. This worthy lady, having in possession quite a large sum of money, bequeathed it to the church to be so invested that the pastor might use the interest accruing, especially for the poor female members of the church. No one can fully compute the amount of relief which this fund has afforded to female members in distress.

Shortly after Dr. Shuck was fully settled, and the church seemed to be enjoying unusual prosperity, a heavy blow fell upon pastor and people

in the death of Deacon Silcox. He left home one Sabbath morning to attend service and reached the church door, when he became suddenly indisposed, returned home immediately, and after reaching his room became unconscious, and although every remedy physicians could suggest was employed, he never rallied, and in a few hours passed away to his eternal rest. His death was a severe blow to the church. A true man in every sense of the word, a devout and consistent Christian, liberal in all his contributions to the church, his death cast a gloom over the entire congregation. Never did a pastor have better friends than Deacon Silcox and his estimable wife.

Indeed, the female members of the church were always alive and zealous. Mention must be made of the venerable Mrs. E. Y. Tupper, who was the first to give Dr. Shuck a warm welcome, and whose love and friendship remained unchanged during the entire pastorate. She has entered upon her rest in heaven, but her name is fragrant with the most precious memories.

In November, 1882, Dr. Shuck resigned the pastorate, and in the following year accepted a call to the First Baptist Church at Paducah, Ky.

PASTORATE OF REV. A. J. S. THOMAS.

Mr. Thomas preached his first sermon as pastor of the church January 7, 1883; his last sermon July 3, 1887. This pastorate was not a long one, but it was one very eventful.

Church Repaired.

In the latter part of July, 1883, the church began important repairs on their house of worship. "The old pulpit was taken down, the platform enlarged, the baptistery raised, new and modern pulpit furniture purchased, all at the cost of $600." During the work the church services were held in the lecture-room. The first service in the church building after the work was held October 21, 1883.

Convention and Bi-Centennial.

A prominent event of this pastorate, as is known, was the joint meeting of the Sixty-third Session of the Baptist State Convention and the Bi-Centenary of the First Baptist Church. By the intelligent activity of the pastor and those associated with him in the matter of arranging for the great occasion, the best facilities and the most generous hospitalities were afforded. Too much praise cannot be given to the press of the city, especially to that Nestor of the Southern press, *The News and Courier*, for the full and

accurate reports of the proceedings of the meetings, to which reports the editor of these papers is much indebted. Referring to the occasion, one writes: "We had as visitors from other States, attending the convention, such brethren as Drs. J. L. M. Curry, Basil Manly, H. A. Tupper, C. C. Bitting, Lansing Burrows, I. T. Tichenor, G. A. Nunnally and J. T. Ellyson. It was a most enjoyable meeting, frequently spoken of by the Charleston brethren. The pastor and members of the Citadel Square Church rendered their brethren of the First Church all assistance possible in entertaining the convention."

Twelve Aggregating Nearly One Thousand Years.

In March, 1884, the church lost two aged members, Mrs. Anna Lucia Brailsford, aged eighty-six; and Colonel R. W. Seymour, for many years a prominent lawyer, aged eighty-three. During this pastorate of four and a half years the church lost also, by death, Deacon Thomas S. Budd, aged eighty-four; Samuel Riley, sixty-nine; Daniel O. Leary, sixty-seven; Mrs. Caroline De Treville, eighty-two; Simeon Hyde, seventy-six; A. J. Burke, seventy-two; Mrs. Scott, eighty-four; Miss Eliza Lawrence, seventy-six; Mrs. Sarah Howe, ninety-one; Mrs. Eliza Y. Tupper, eighty-seven,

In all twelve persons whose aggregate ages amount to nine hundred and thirty-seven years. What a history in those years of spiritual experience! These all seem almost as my fathers and mothers in the Lord, into whose faces I looked from my infancy. Some of them were the choicest spirits I ever knew. Countless incidents in connection with several of them come trooping before my mind. Would I could give a volume to their memory! Truer, more consecrated, and more saintly folk than were some of them never belonged to the Church militant. The pen of their pastor did honor to more than one of them in the days of their translation. In 1886 departed Mrs. Phœbe Brown, "an English lady of superior mind, large means and liberal spirit."

Ordination.

December 14, 1884, the church called to the diaconate E. L. Wilkins, who was ordained January 1, 1885, by the pastor, assisted by Rev. C. A. Stakely, of the Citadel Square Church, and Rev. A. C. Wilkins, of Beaufort, S. C., brother of the new deacon.

Cyclone and Earthquake.

On the 25th day of August, 1885, a great cyclone passed over the city, doing great damage. The

loss amounted to over a million dollars. The beautiful spire of the Citadel Square Church was blown off and the building otherwise damaged. The First Church was so seriously injured that services were not held in the building until February 7, 1886.

The great earthquake occurred Tuesday night, August 31, 1886, the first shock being felt at 9.50. The pastor says: "I shall never forget the feelings which came over me as I saw the sad and silent procession of men, women and children, walking around on Thursday afternoon—the first time they had ventured to walk around—to see their ruined homes, and churches and business-places. There was great confusion and demoralization everywhere. The First Church was a sad wreck. * * * We could not think of holding services in the church-buildings. The pastors agreed to hold out-door meetings. Rev. John O. Wilson of the Methodist Church and I, were sent to preach on the Charleston College campus. A large crowd attended, standing or sitting on the grass. All listened and seemed prayerful. It was a most precious season of worship."

Subsequently, it was agreed by a joint business meeting of the two white Baptist churches, that Brother Stakely should "canvas the country" for

funds and Brother Thomas should "take charge of Baptist affairs in the city." Each performed his part with eminent success. "The total amount received for repairs was $20,575.21, which was disbursed as follows: Citadel Square Church, $12,131.10; First Church, $6,065.53; colored churches, $1,740.00. Expenses, including traveling, $638.58." The Citadel Square Church began repairs in October; the First Church, which discussed the measure of removal to a more eligible location, did not begin to repair until the spring of 1887. The work was finished the fall of that year. "It was resolved to erect a mission chapel on Cannon Street. An industrial school, conducted by Miss Eliza Y. Hyde, had been carried on in Bogard Street. It was attended by sixty pupils. Soon after the earthquake the school was resumed, and when the chapel was completed, the whole enterprise of school and mission received a simultaneous impulse which crowned it speedily with most gratifying results."

The Three Events.

The following is from the pen of an intelligent and pious young member of the First Church:

The history of the Church after the year 1860 was marked by three events,—the war, the cy-

clone and the earthquake,—any one of which, humanly speaking, might have seriously impaired its life and growth. A special Providence, however, watched over the sacred walls and extended the arm of protection around the old mother church.

The First Baptist Church was spared the trial of being used, during the war, as many others were, as a hospital, or as the temporary dwelling-place of the soldiers. It did suffer materially, however; for a shell exploding in the organ injured it so severely that it was unfit for use. Other shells thrown into the church broke the tablet erected by the side of the pulpit to the memory of Dr. Richard Furman, and also shattered the marble slab near the vestry door, marking the burial spot of the venerable pastor.

The lecture-room also suffered from these deadly instruments, the ceiling being broken and damaged badly. Many of the members were away when the war closed, but by the year 1867, most of them had returned, and with commendable energy worked for the church. The men soon realized the sum of $862, by which the needed repairs were done. The tablet in the church was replaced through the earnest efforts of one of the female members, who had long sat

under the ministry of Dr. Furman. The slab in the yard was contributed by another as her loving tribute to an honored and beloved pastor.

The ladies helped especially with the lecture-room, forming themselves into a society, and many were the sacrifices made and loving labors rendered, thus attesting the interest taken in the good work. Pieces of silver and valued articles were contributed to be sold for the purpose of assisting with the building fund; the young people of the congregation were gathered together to aid with their work, and soon the room was put in complete order and regular services held.

The church sustained greater injuries from the cyclone which occurred August 25, 1885. The walls were broken by the force of the wind, the building was almost entirely unroofed, the rain pouring into the church from the pulpit to the vestibule, destroying the books, cushions and carpets. By the vigorous efforts of the male members the church was rendered fit for service. Among themselves they raised $800, and all necessary repairs were made.

Hardly had the church recovered from the effects of the cyclone, when it was called upon to pass through the same ordeal, for the next year, August 31, 1886, it was shaken by the earthquake.

The walls were rent, the plastering fell in every direction, the floors were strewn with the broken fragments, so that no one could enter the building with safety. The ceiling of the porch was shaken down, as can be seen from the photograph giving the side view, and everywhere was a scene of desolation and destruction. The lecture-room was dreadfully shattered; a temporary cloth supplied the place of the ceiling. The people, not being able to accomplish the work of repairing by themselves, requested aid from the sympathizing friends through the country. Generous responses were made to these urgent appeals, for the contributions so liberally and kindly given enabled the church to begin the work of repairs. This was done at the cost of $3,000.

Owing to the kindness of friends, the Sunday-school kept up its services, first in the Circular Church building, and then in the rooms of the Young Men's Christian Association. After a time the school returned to its own building, the outer walls of which had been made tolerably secure by propping them up with strong beams.

The congregation united with the Citadel Square Church in worshiping in their Sunday-school room while the repairs were going on. After many months of waiting the church was again ready for

service, and the hearts of the people were filled with gratitude and praise to God who had preserved them through the war, the cyclone and the earthquake. The church at present (1889) is in thorough repair, and is in a fine condition.

DEVOTED BAND OF DISCIPLES.

Brother Thomas writes: I was pastor of the First Church four years and a half. During this time we were out of the house of worship seventeen and one-half months. The church interests at these times suffered, of course; but the Lord watched over his own. The church still lives and struggles on. A more devoted, earnest, active band of disciples cannot be found. When I left for my present pastorate (Orangeburg, S. C.), Mrs. Eliza Y. Tupper was in her last illness. She never knew of my resignation. Two weeks after my removal I was sent for to officiate at her funeral. She was one of the most lovable and remarkable saints that I have ever met. Her memory is embalmed in the following sketch in the *Baptist Courier* of September, 1887, by Dr. James C. Furman:

THE LATE MRS. ELIZA YOER TUPPER, OF CHARLESTON.

Mention has already been made of the death of this venerable lady; but it is proper that a more

extended notice should be taken of her. This office has been devolved on us, though it could have been better done by others.

Luke, more than once, refers to *the honorable women*, alluding most probably to a social grade, in which the accident of birth gave rise to the use of the epithet. In our own land, where the attempt at least is made to eschew everything like caste distinctions, the term would have to denote something more important than an artificial social distinction. It might thus recall a pious parentage. In that elegiac gem of Cowper's suggested by the sight of his mother's picture, he does not allow himself to rejoice that noble blood flowed in the veins of those who gave him birth, but rather that he claimed descent of "parents passed into the skies." Happy are the offspring, be they men or women, who can rejoice in this privilege. And then if in addition to superior gifts of mind the subjects of this honor have themselves experienced the renewing grace of God—that work of the Holy Spirit which is the origin of true piety—this is an added occasion of real honor. "Favor is deceitful and beauty is vain, but a woman that feareth the Lord she shall be praised." Add now the gratification of a mother's aspirations afforded by the sight of her sons and daughters and other

descendants fulfilling her expectations, and thus rewarding her anxieties and toils, and you have another element in the state of many honorable women. The mothers of Samson and Samuel, of Augustine and John Newton, are honored in their sons. Of the excellent woman, King Lemuel says, "Her children arise up and call her blessed; her husband also, and he praiseth her." And if to such mothers God in his sovereign pleasure lengthens out life beyond the limit of three-score years and ten, and even of four-score years, and enables his favored handmaid to adorn the doctrine of God her Saviour with a beautiful trust and gratitude, showing, as Andrew Fuller once expressed it, "that old age, though to nature a time of decay, to grace and faith is the prime of life," then surely we may place this revered mother in Israel among "the honorable women."

Such was the train of thought which rushed through our mind when our dear brother, her late pastor, gave us to understand that we were looked to to furnish some memorial of our deceased and venerable friend.

Mrs. Tupper was the daughter of Mr. and Mrs. Yoer. Of this worthy couple we have a very vivid impression as to the high esteem in which they were held by their pastor. It is among the

indelible recollections of our child-life that Mr. Yoer was often referred to in the family as a man of uncommon excellence of character. His death was profoundly regretted as a great loss to the church and to the cause of religion in Charleston. His widow was afterwards married to Capt. Oliver Fuller, whose name is borne by our brother, Dr. O. F. Gregory, of Baltimore. Mrs. Fuller, previously Mrs. Yoer, and mother of Mrs. Tupper, we remember as an old lady, full of energy, full of vivacity, and gifted with a facile address and remarkable conversational powers. She was always busily active in the affairs of the church. On a certain night in the week meetings for prayer were held in private houses, and her residence on Meeting street, nearly opposite the *Circular Church*, was one of the places for such gatherings. Under the influence of such associations, Miss Eliza Yoer spent her early years. She was born Aug. 5, 1800. In 1816 she was married to Mr. Tristram Tupper, a gentleman long known in mercantile connections as a thorough business man, of unquestioned integrity. He was one of the building committee, to whose hands was committed the erection of the building, long known as the Baptist church, on Church street. The zeal and constant inspection of the work by some

member of the committee (Col. Rouse, the intendant of the city, Dr. R. B. Furman, who drew the plan of the building, and Capt. John Riley were associated with him) ensured the construction of one of the best built edifices in the city. Mr. Tupper, it is said, effected the importation of the raw material out of which was built the imposing pulpit of solid mahogany which until a few years ago occupied the space in the western end of the building between the galleries. One of the reminiscences of our early years, running back to the latter years of the pastorate of Richard Furman, and into the beginning of the pastorate of his successor, Rev. Basil Manly, is that of a long pew occupied by the Tuppers, with the father's lithe form and the mother's expressive face and the group of bright children all silently attesting that they had learned at home how to observe the decorum which becomes the house of God. There was a large accumulation of energy and intellect in the family flock which were gathered in that pew destined to be felt in other spheres. The oldest boy, Samuel Y. Tupper, who afterwards became associated with his father in business, has as president of the Chamber of Commerce and in various public relations commanded the confidence of his fellow-citizens as a man of integrity

and superior intelligence. Another son, though laboring under the disadvantage of being a cripple, was an eloquent speaker, achieving success at the bar, and was frequently drafted upon to advocate with his flowing, silvery eloquence the interests of education, morality and religion. He was one of the most energetic and liberal promoters of the erection of the beautiful house of worship of the Citadel Square Baptist Church. He was one of the deacons of said church. At the time of his death he had been filling for years the responsible office of Master in Equity. His generous and impassioned advocacy of temperance and his earnest appeals in behalf of evangelical religion have made the name of James Tupper a sacred memory to many hearts. The relations of Dr. H. A. Tupper to the Baptists of the South as the Corresponding Secretary of the Board of Foreign Missions of the Southern Baptist Convention cut off occasion for all remarks but one, viz., that he was one of that bevy of bright children who once filled their places in that said old pew. We are not aiming at any exhaustive detail of Mrs. Tupper's domestic environment, and yet we cannot forbear mentioning that the amiable and pious Mrs. Hyde, the relict of Deacon Simeon Hyde, of sainted memory, was

one of her daughters, she herself, as did her mother before her, shedding around her in the home circle the sweet lustre of a pure and benignant Christian example to be reflected back in the characters of her own offspring. Nor can we fail to recall the generous hospitality we ourselves enjoyed at the hands of another daughter, the consort of Samuel Lord, Esq., in whose house our venerable friend spent her last years and ended her days.

Nor was it in her own children only Mrs. Tupper found matter for satisfaction and unceasing gratitude to God. Two of her grandsons preaching the glorious gospel of the blessed God,—Revs. Kerr Boyce and Henry A., Jr.,—and an accomplished and pious grand-daughter bearing part in a work crowned in its very beginning with phenomenal success, and giving promise that the women of Mexico will be lifted speedily to the full enjoyment of the blessings of Protestant Christianity,—these were among the ingredients in her daily cup of thanksgiving.

Mrs. Tupper's was a beautiful old age. It has been considered as a difficult problem—*how to grow old gracefully*. But really it is an open secret. If the littleness and meanness of a selfish spirit dwell in the heart and control the character,

it will show itself at last in its deforming power, whatever disguises may be worn for the time being. Old age will be querulous and censorious. The soul will be more wrinkled than the body. The old woman from whose withered heart discontent and peevishness, complaints and suspicions and sneers find vent in the husky tones of a voice which has lost its melody, is a repelling object. Men call her a hag. But if the peace of God which passeth understanding has shed its balmy influence over the thoughts and feelings, then the cracked tones acquire a music of their own, because they acquire by association the sweetness of right judgments and noble sentiments and an ever-refreshing benevolence. The whole mental machinery is lubricated, and works gently and smoothly with the least possible wear. Virgin loveliness is beautiful; but Martin Luther thought a Christian matron more beautiful still. And Dr. Martin was no bad judge in such matters. The beauty in the one case is that of a tree in bloom; in the other, of the tree laden with its ripened fruit.

For an octogenarian the play of Mrs. Tupper's faculties was remarkable. It was even playful, illustrating the fact that "the doctrine which is according to godliness is the doctrine which yields

true cheerfulness." We remember the easy pleasantry with which, when dinner was announced, she said to the writer as she took his arm: "Come; let us young people lead the way!" This was during the meeting of the Convention in Charleston. During the subsequent meeting in Columbia we ran down to Charleston to preach for the churches afflicted by the earthquake visitation. On Monday, before the departure of the train, we made to her a hasty visit of respect. The late calamity was naturally the subject of conversation. She told graphically of the scenes of that memorable night,—how, as others, she spent the night in the middle of the street; "but," she added, "I never felt a more perfect faith in my Heavenly Father. I felt that the way to heaven was as straight, if we went by a brick-bat, as in any other way."

Mrs. Tupper was born August 5, 1800. In 1816 she was married to Mr. Tristram Tupper by the Rev. R. Furman, D.D., by whom she was baptized December 5, 1818. She attended Mr. Hamilton's school in Charleston, until she went to Philadelphia, where she attended school for a year, where she learned to know and love Dr. Staughton, of whom she frequently spoke.

In a recent letter to her daughter, Mrs. Lord, Dr. Boyce uses the following language:

"Your mother was even more remarkable for qualities of love and mind than for her long years and failing strength. Her affection for those she loved was boundless. Her mind was intellectually strong and vigorous, with much of the fancy and imagination which would have made a successful author had she exerted herself in that direction. But above all, her Christian virtues were eminent. Her faith never failed her in the deepest sorrow of such varied afflictions. Her love for her church and her communion with God were constant and undiminished throughout a very long life. Now that she is gone, that life and character are a precious heritage to her children and her friends. I esteem it a great blessing to have been so loved by her, and to have had sometimes by brief visits opportunities of repaying her many kindnesses to me, even from the days of my boyhood. One more link has gone of them who by their knowledge and love of my own mother helped to preserve the recollection of her who died when I was but ten years old. As I lost my mother so early in life, I know what a blessing you have had in the long life of yours."

Mrs. Tupper kept a diary, some extracts of which we have been permitted to peruse. We subjoin some of these as illustrative of her religious spirit.

They will tend to confirm the accuracy of that judgment which is expressed in the loving words of Dr. Boyce. At the same time they have historical value, as they bring into view some persons and places and usages of the past. They are prefaced with a letter to a beloved granddaughter who bears her grandmother's name. The revered grandparent writes thus:

"*My Dear Eliza:* Enclosed you will find some extracts from very old papers; also a few recollections of my past history.

"At the request of our pastor [Rev. A. J. S. Thomas], I had intended to write largely of the manner our dear old church was conducted in former years, but that could not possibly affect the present government. Our precious old brothers and sisters have all gone to their rest. I stand almost alone and have no influence whatever.

"I can but notice with pain the sad danger we are in of being entangled with the world, whose delights are really empty and not capable of yielding solid contentment to an immortal mind.

"I love to think of the past as we worshipped sixty years ago. We seemed to be of the same spiritual household, and we seemed to see in each other the likeness of our dear Lord and Master. The clear and pungent exhibitions of truth we

listened to, I have never lost the sweet savor of to this day.

"I would like to take my pencil and trace our dear noble, intelligent, godly brothers and sisters of the long past. We hungered for the bread of life and could not be satisfied with a stone or husks. We had days of special devotion, like Jacob of old, to wrestle with Jacob's God for a blessing on the sanctuary reared to his name. We honored the mercy-seat, and firmly trusted in the power of prayer. We were excited to love and good works by the charity and brotherly kindness manifested. Oh! how lovely was that Christian fellowship, reflecting and multiplying the Christian graces.

"I think often of our sunrise prayer-meetings; great numbers assembled. While leading along my little, dear children, I cannot express the delight and satisfaction I felt in having, at that early hour in the morning, praise and thanksgiving. I can never forget it; no, never.

"I warn myself, dear child, not to give way to doubts and fears which are dishonorable to God, and destructive to our peace and comfort. I trust the good providence of God has directed our pastor here to lead to the Fountain of living waters. Is not Christ just the same? Is he not

a full Saviour? Do let us trust him, as he is the tried corner-stone. Oh! how poor and trifling this world appears, if we are favored of God. Let us remember that whatever we make our chief delight, to the neglect of Christ and his salvation, is vanity in the fruition, and will be bitterness in the end. Oh! how we long for *Christian fellowship*. I sometimes wonder if the same heaven can contain those who have no fellowship on earth! . . . .

"As ever most lovingly,

"GRANDMOTHER."

The paper enclosed contained the following items:

"Dec. 5th, 1818. With snow on the ground 3 inches deep, I walked with my mother from my home on East Bay to the church, and there I put on Christ by baptism. Dr. Furman administered the ordinance.

"As I stepped down into the water, my dear pastor whispered in my ear, 'My dear child, how happy your sainted father would have been could he have witnessed this scene.' He baptized me as 'Elizabeth.' I did not feel the cold. Such happiness I had never felt before, nor since. Heaven seemed to have come down to earth. I can not

possibly describe my joy. Mind and heart were filled with a peace that passes all understanding. The boldest flight of imagination cannot picture how my pride and ambition were put to shame.

"Dec. 6. I feel sensibly my accountability. God has given me a precious child. Is it so, that the babe I hold in my arms shall in the future sustain a moral character; and that the history of his life will be approved at the bar of the Eternal Judge? What the character of this infant mind is to be I know not, I cannot know. Who knows but it may be that of a Newton? But this I do know, that it is a sinful being, a rational being [the] heir of an unholy nature. My God, my Father, give me wisdom to instil those principles which may render my precious child a fit companion for an angel.

"8th. I am so happy to-day, supremely happy. I feel like floating in air. God has revealed himself unto me and I can say, 'Abba, Father.' Among other pleasant things connected with my childhood and youth is the dear pastor who led me so sweetly to the Saviour. I cannot remember the time when I did not love Jesus. His crucifixion always affected me and caused my weeping, and I often thought I could lay down *my life* for him *willingly*.

"My present pastor stands foremost. Then come my Philadelphia pastors, Dr. William Staughton and Dr. Holcombe. Then I think also of the Rev. Edmund Botsford, my father's spiritual father. He was for years the pastor of the Georgetown church. He was a martyr to tic-doloreux. Whenever he came to the city to consult a physician, our house was his home, I often sat on his knee and sang my sainted father's favorite hymn, 'The God of Abram praise.' I seem to hear that soft, sweet voice praying for me and my darling, Christian little sister. Oh! he wrestled with God that we might be prepared for usefulness here and happiness hereafter. Our happy home was made thrice happy by his presence. He often preached for us. He was an Englishman. When about seventeen years of age, he came to America, a poor boy; a kind friend educated him and put him through a course of study preparatory to preaching the gospel. He is now at rest, dear, patient sufferer and much-loved servant of the Lord. 'Well done' has been pronounced on him!

"9th. This day has been a jubilee to me. Our two deacons, Inglesby and Adams, with a kind friend, Mr. James Harper, called to see me. Dr. Furman came also, and made a solemn dedicatory

prayer for our household, not forgetting baby Samuel Yoer. He fervently asked God's blessing on our child that he might be like the child Samuel in the Bible, and also like his sainted grandfather, whose name he bears. Among the friends who called was my school-mistress, Mrs. Evans; she taught me to read when but four years old. Other ladies called; these precious, affectionate sisters of the church welcomed me among them as one of God's children. The foremost among them stood, with joy and tears, my happy mother. Can I ever forget that day? My heart was full of love. I never loved these dear Christians as I do now—an evidence, I hope, that I have 'passed from death unto life.'"

To these extracts from her diary, we append another paper, headed *Recollections of a very long life*, and dated July 4, 1883:

"When but a child, I remember hearing my parents speak of their baptism in the First Baptist Church. When that took place the church, parsonage and font stood just where our present place of worship stands, on the west side of Church Street. My mother was immersed in the yard October 28, 1798. She was the last candidate there baptized. Before the next occasion the church was abandoned, and the congregation took

possession of the new one on the east side of the same street [known now as the Mariner's Church.]

"My father was there baptized, being the first candidate. That occurred on the 3d day of February, 1799. Dr. Furman administered the ordinance to both of my parents. He became pastor of the church in 1787.

"I remember the first Sabbath I went to church: I was not four years old; that was in 1804. Never can I forget my astonishment when I saw in a high pulpit Dr. Furman in a black gown and white bands. I knew him personally and intimately; he was a familiar visitor at our happy home. My father being a prominent, consistent and intelligent member of the church, the brethren sought him on all occasions of interest in the church.

"The next cause of surprise to me was the concourse of negroes who had assembled and filled the north gallery to overflowing. And then! when Dr. Furman lined out the hymns, and the choir (seated around the font) commenced some familiar old-fashioned tune, and the gallery burst forth, it appeared to me like thunder.

"The naturally fine voices, and perfect knowledge of the dear old tunes gave them perfect assurance, and they were fully prepared and quite at home when our pastor, in his clear, ring-

ing voice, said, 'Let us all sing.' Sure enough, all burst forth, praising God with the spirit and the understanding. Our colored members numbered about three hundred; and when the island population came to the city, it was truly a religious jubilee. This occurred at baptismal and communion seasons. Oh! the precious old hymns which we then sang, how the memory flits across my mind like a vision of the past. What joy it would give me to hear those old familiar strains once more, 'Come, Holy Spirit, heavenly Dove,' 'Jesus, lover of my soul,' and others equally devotional and soul-stirring. We felt that there was a vitality and power in the utterances, and the spirit of devotion was everywhere apparent.

"Our beloved pastor always preached three sermons on the Sabbaths and one on Thursday night. In addition to that there was a social meeting at the members' houses, when something would be read from some good author, I remember at one of these meetings Dr. Furman read from Bunyan's 'Holy War,' and we children laughed at some of the incidents in that wonderful book, and we were glad to be able to say, when gently reproved, 'We saw *mother* laugh.'

"Dr. Furman had a manner peculiar to himself; his voice excelled in melody; grace of action he

possessed in an eminent degree. He lived and preached for eternity. He had power to move the affections and to warm the heart; and how many are now reaping the benefit of his prayers! To sound judgment and exalted piety were added a sweetness and vivacity of manner which rendered him a charming companion. I heard my father describe a church meeting, that to me, a child of ten years, was very amusing. It seems that one of the sisters had sent her children to a dancing-school. In those days the Baptists thought that an unpardonable sin. Well, it was brought before the church and discussed at length. One of the deacons was very indignant at the sister's conduct. He threatened what he would do if any man would twist and turn his daughter in such a style, and, suiting the action to the word, became improperly excited. Another brother, more lenient, thought dancing gave ease and grace to the manner, and could not injure if not carried to excess; and there was no sin in the simple act of dancing. Dr. Furman then rose, and in his peace-making spirit, and always so genial, said he had never danced a step in his life, and yet he had been called 'a graceful person.' He had gone through life happily without it, and thought others could do the same. This turned the current of affairs.

The good deacon apologized for his vehemence in God's house, and the dear sister was requested to sin no more. I wonder, if the good deacon could rise from his grave, what he would say or think *now!*

"We had no Sabbath-school then, but we had the Baptist Catechism, which we were as familiar with as with the Lord's Prayer. At our quarterly seasons, we the children of the congregation, repeated the Baptist Catechism, standing in a circle around the font. We numbered from sixty to a hundred. The girls standing at the south of the pulpit, the boys, meeting them in the centre, to the north, Dr. Furman would in his majestic, winning manner, walk down the pulpit steps and with book in hand, commence asking questions, beginning with the little ones (very small, indeed, some were, but well taught and drilled at home.) We had to memorize the whole book, for none knew which question would fall to them. I think I hear at this very moment the dear voice of our pastor, saying, 'A little louder, my child,' and then the trembling, sweet voice would be raised a little *too* loud. It was a marvel to visitors on these occasions, the wonderful self-possession and accuracy manifested by the whole class. This practice was of incalculable benefit; for when it pleased

God to change our hearts, and when offering to the church for membership, we knew what the doctrines of the church meant, and were quite familiar with answering questions before the whole congregation, and did not quake when pastor or deacon or any one else asked what we understood by Baptism, the Lord's Supper, Justification, Adoption, Sanctification. Oh! no. We had been taught it all. What a pity that such a course of instruction has been abandoned.

"1825. [The year Dr. Furman died.] Oh! where is my precious pastor—my spiritual father? The tomb has been opened, but he is not there. The body will moulder; the grave cannot retain the immortal soul. He is gone, and we shall see him no more on earth. Those dear feet will never tread the aisles of the sanctuary again. And those dear hands which so often dispensed the emblems of the body and blood of Christ are now cold and lifeless. His death was sudden and unexpected. Multitudes of his spiritual children gathered to mourn around his placid, sweet face, so beautiful even in death. Sobs and sighs are heard from thousands. Oh, my Father, my Father!"

This memorial is fraught with important and touching suggestions, but we are sure that they

will occur to every thoughtful reader without our mention. And thus we close this labor of love, and this humble tribute to the memory of one of the truly "honorable women." F.

HOUSES OF WORSHIP

AND

MURAL TABLETS.

HOUSES OF WORSHIP.

THE first house in which the Church worshipped, as has been stated, was on King Street, furnished by Mr. William Chapman. The next house was a frame building, erected in 1699, on site of the present church edifice, with a parsonage on the same lot. The cemetery was on the premises, as now, which led to the remark of a biographer of Dr. Richard Furman, who occupied the parsonage, that "he lived in the midst of graves." The third house, built in 1746, is the building on Church Street, long known as the "Mariner's Church." The present house of worship is described by the eminent architect Mills, in his "Statistics of South Carolina, published in 1824," thus:

"The Baptist Church of Charleston exhibits the best specimen of correct taste in architecture of the modern buildings in the city. It is purely Greek in its style, simply grand in its proportions and beautiful in its detail.

"The plan is of the temple form divided into four parts—the portico, vestibule, nave and ves-

try rooms. The whole length of the building is 110 feet, and breadth, 60 feet. The facade presents a portico of four massive colums of the highest proportions of the Doric, surmounted by a pediment. Behind the main walls rises an attic story squared up to the height of the roof and crowned by a cupola or belfry. The side walls of the building are opened by the requisite apertures for windows and doors, and a full cornice runs around the whole.

"You enter the vestibule by three doors, on each of which the gallery stairs ascend; by three opposite doors you pass into the aisles dividing the pews into blocks: at the extreme end of the nave of the church are the baptismal font and the pulpit, lighted by a large vaulted window; around three sides of the nave, a double colonnade extends, rises up to the roof and supports the galleries. The lower order of columns is Doric, the upper Ionic, each with their regular entablatures.

"The whole finished in a rich, chaste style, and producing from the unity of the design a very pleasing effect."

MURAL TABLETS.

ON the interior walls of the church are four tablets. The first was erected to the memory of Dr. Furman—In the "Historical Sketch of the First Baptist Church," published in the "Year Book of the City of Charleston," the author says of Dr. Furman:

"His death was regarded as a great calamity, and occasioned universal mourning. His grave may be seen in the cemetery of the First Baptist Church."

The congregation erected a mural tablet in the church, which was shattered to pieces by a shell which entered the church edifice during the Confederate war. It was replaced a few years afterwards. The tablet bears the following inscription:

"1825—REV. RICHARD FURMAN, D.D. Sacred to the memory of the Rev. Richard Furman, D.D. For more than half a century an able and eloquent preacher of the gospel; and for thirty-eight years the useful, beloved pastor of this church. Purity of life and active benevolence distinguished him as a man; patriotism and public spirit, as a citizen; fidelity and sympathy, as a friend; tenderness and affection, as a relative. In manners he was simple, unassuming, dignified. In

disposition, meek, thoughtful, philanthropic. In understanding, enlightened, comprehensive, various. As a minister of the gospel, pious, persevering, conscientious, diligent, apostolic; actuated by ardent zeal for the welfare of his fellow-men, and uncompromising jealousy for the honor of his God, he preached Jesus and him crucified. As a pastor he was the guide, the father of his flock. Having spent his strength in promoting the immortal interests of men with eminent success, he died, in the evening of life, beloved and venerated, with a hope full of immortality. As a tribute of respect to his memory, his mourning congregation have caused this marble to be erected. Obt. 25 August, 1825. Ætat. LXX."

The next tablet was erected to Col. William Rouse, a brave soldier, who had served the State as Senator and the City as Mayor, and was the president of the Corporation of the Church. The epitaph is as follows:

"1829—COLONEL WILLIAM ROUSE. Sacred to the memory of Colonel William Rouse, who died in Charleston 15th June, 1829. He was born in England, near Leeds, Jan. 30th, 1756; arrived in this country Nov. 5th, 1774; settled in Virginia; took an active part in the struggle for American Liberty, and was taken prisoner at the siege of Savannah. After his release he took up his residence in Charleston, where he acquired and maintained the confidence of his fellow-citizens. He was long a member of the Legislature, either as Representative or Senator; at various times a member of the City Council; twice Intendant of the city, and for many years the active president of this church. To his family he was kind and affectionate; to his friends,

ardent and sincere, and in the community at large was esteemed an honest, upright, friendly, charitable man."

The third tablet erected was to Dr. Brantly. Mayor Courtney's annual Review says:

"In the midst of his arduous labors, Dr. Brantly was struck with paralysis, and was taken to the residence of his son, the Rev. Wm. T. Brantly, Jr., D.D., in Augusta, Ga., where he died —The congregation erected the tablet which now stands in the church, in memory of his eminent services and faithful labors." The tablet bears the following inscription:

"1845—REV. WM. T. BRANTLY, D.D. To recall to memory the Rev. William T. Brantly, D.D., who died, the pastor of this church, the 28th of March, 1845, his mourning people have erected this tablet. He was born in Chatham County, North Carolina, January 23, 1787. He became a member of the Baptist Church in 1802; soon after began to preach, and was ordained in 1809. He was graduated in the South Carolina College in 1808. In 1811 he was called to the pastoral charge of the Baptist Church in Beaufort, South Carolina, and was appointed president of the Beaufort College. In 1819 he removed to Augusta, Georgia, and took charge of the Richmond Academy. There he gathered together the Baptist Church and ministered to them 'without money and without price.' In 1826 he removed to Philadelphia to the charge of the First Baptist Church. In 1837 he became pastor of this church, and soon after, the president of the Charleston College. The various duties of these stations in his Master's and

> his country's service, he ably performed, until the summer of 1844, when he was struck with paralysis. He combined in his character every quality which makes a man beloved, useful and great. In the discharge of his duty as teacher and preacher he was distinguished for his success. As a scholar, learned; as a preacher, eloquent and impressive, and full of the spirit of his Master; as a man, courteous and gentle; as a husband and father, kind, considerate, devoted. In fine, he lived and died a Christian, and a Christian minister."

Of the subject of the fourth tablet, the same "Historical Sketch" of the church, published by the City of Charleston, makes this record:

"For many years, Tristram Tupper, Esq., was the worthy and efficient President of the Corporation, and was always the firm and unfailing friend of the church. His time and his purse were both at the service of the church. While on a visit to St. Thomas, on business, he selected the beautiful mahogany out of which the present pulpit was made. His son, the Rev. H. A. Tupper, D.D., of Richmond, Va., is an honored minister of the gospel, while another son, the late James Tupper, Esq., was a faithful deacon in the First Baptist Church, and a man of fine gifts, both as a speaker and writer; while a large number of his descendants, both in Charleston and elsewhere, have become shining ornaments of society and devoted

members of the church." The tablet is inscribed with these words:

"THIS TABLET
Is dedicated to the memory of
An upright man,
A devoted husband,
An affectionate parent;
TRISTRAM TUPPER,
Born at Dresden, Maine, 15th Oct. 1789;
Died in Charleston, S. C., 20th May, 1865.
More than a half century
An esteemed and successful merchant of this city,
His munificence and energy promoted works of public utility.
Prominent among the projectors of the South Carolina Railroad
And six successive years its president,
Wisdom, firmness and fidelity marked his administration,
And he bore into retirement
Grateful testimony to his official services.
Habitually benevolent,
He laboured, always, regardless of self
To relieve the suffering and the afflicted
In seasons of general sickness and calamity.
Largely instrumental in the organization of this church,
He was one of the committee on construction,
Many years its president,
And worshipped here from its dedication to his death.
Purity, integrity, usefulness of life
With habitual submission to the divine will,
Blessed him with serenity in old age,
And composure in contemplation of death."

"His loyalty he kept, his love, his zeal;
Nor numbers, nor example with him wrought
To swerve from *Truth*, or change his constant mind."

WORK AMONG THE NEGROES.

WORK AMONG THE NEGROES.

ONLY eternity can disclose the work of the Master, which this church did among the negroes of Charleston and the neighboring country and islands. Among the earliest impressions of the writer with regard to the church—and he was in the infant class when he was four years old—was the immense crowd of negroes in the north gallery, whose faces beamed with intense interest in the preached word, and whose lips made the house to resound with their singing of the old songs of Zion. On communion Sundays, the concourse was the greatest; for, then, the country members were specially expected to be present. There were colored leaders who looked after these members, and did much good among their people. With several of these practical deacons or elders of the church, the writer had, in his childhood, personal acquaintance, and subsequently he had occasion to hold them in high esteem.

One of the earliest services he rendered the church was as a member of a committee charged

with the interests of the colored members; which committee received reports from the colored leaders, and gave them general counsel in reference to their work. The colored Sunday-school, superintended from its origin to its conclusion by members of the writer's family, was a prominent feature of the church and the germ of more extensive work among the colored people themselves. The catechism used was prepared with great care, and was admirably adapted to the instruction of the children. This Sunday-school work led to more extended labors of the whites among the black people, and broad plans were maturing when the war broke out for more systematic and vigorous pressing of this missionary enterprise in the midst of the negroes of Charleston and the vicinity. And more than one member of the old church, in subsequent pastorates, organized similar Sunday-schools, and attended them personally for many years, besides preaching to the adult negroes every Sunday and Tuesday nights, and not unfrequently on other days of the week. It may be pardonable for the writer to say that when he offered himself to the church for membership, it was "to go to Africa," which Dr. Fuller mentioned to the congregation, the night the writer was baptized. The actual work

among the negroes done directly by the church was vast and far-reaching; but the influence of this work, going out in various directions and in many forms of usefulness to this people, is simply inestimable. Public sentiment was growing fast in favor of separate religious instruction for the colored people. This sentiment was voiced in a public meeting of the citizens of Charleston, in July, 1849, which unanimously adopted a report of a committee whose chairman was the distinguished lawyer, James L. Petigru, after whom our recently departed brother, Dr. James Petigru Boyce was named. In the report occur these words: "The separate religious instruction of the negroes, combined with prudent attention to the preservation of order, is a work highly acceptable in a moral and religious view, and of great advantage to the Commonwealth. * * * The committee are of the opinion that the conversion of negroes can be more efficiently promoted by making it the principal object of a separate ministration." On the 8th of March, 1860, another eminent jurist and State official, as well as philanthropist and lover of the negro race, referring to the quoted extract from the report adopted by this popular mass-meeting, wrote to the present writer: "In the above sentiment I think a vast

majority of our people concur." And known is it to not a few, from personal knowledge, that this work of the Old First Church was as good seed which, when the relation of the races was changed by the war, was springing up in self-denying projects for the spiritual profit of the negroes, which perhaps may be more perfectly realized by the Providence which has made them free to serve God "under their own vine and fig-tree." But never will the time come when negroes shall have truer friends and more devoted laborers for their religious welfare than was the Old First Church, with regard to which it shall be said of many a rejoicing African in the other world: "This and that man was born in her." Yea, is it not true that in the two hundred years of this church its colored children greatly exceeded the number of whites born of her by the Spirit of God? And is this not a fact worthy of prominent and grateful record, that the greatest harvesting of souls in this vineyard of the Lord, from William Screven to Edwin T. Winkler, was among the sons and daughters of Ethiopia, who, thus prophetical of greater works among the children of Ham by the sons of Shem, were stretching out their hands unto the Lord? This may suggest the solution of the "Negro Problem,"

whose solution philosophic socialists find in equality political, educational, social; and the distinguished African philologist and nigrophilist, Edward W. Blyden—a quondam missionary of the Southern Baptist Convention—finds in technical training and immigration to their father-land; but whose solution will probably be, as such great national problems usually are, in some entirely unanticipated providence of God, the best preparation for which cannot be otherwise than earnest, systematic and broad endeavors for the evangelization and missionary training of this people, whom God has placed in this land for a great good, perhaps to the "Dark Continent," in respect to which endeavors nobody has set a more worthy example than "The First Baptist Church of South Carolina."

CONCLUSION.

CONCLUDING SUNDAY SERVICES.

THE Convention adjourned on Saturday, November 24th. The following notes of Sunday (the 25th) services are extracted from reports in the *Baptist Courier*:

FIRST BAPTIST CHURCH.

The Morning Services.

At this church yesterday morning the Rev. C. C. Bitting delivered an excellent and eloquent discourse from the text: "Now is the Son of Man glorified," John 13: 31. The speaker very graphically portrayed the glory of Christ in his sufferings, and contrasted His great sacrifice for the redemption of the world with the deeds of men made heroes by their acts of humanity and in the cause of the Christian religion. The discourse abounded in beautiful imagery and apt illustration and produced a marked effect upon the congregation.

Afternoon Services.

At 4 o'clock the Rev. O. F. Gregory, formerly of Charleston, but now pastor of the Baptist Church

in Charlotte, N. C., delivered a very interesting address at the First Baptist Church before a large congregation. The address was an historical sketch of the Sunday-school of the church, and was the last feature of the Bi-Centennial programme. The theme of the discourse was, "The value of looking back." [This admirable address was reported in full.]

THE CITADEL SQUARE CHURCH.

An unusually large and intelligent congregation filled the Citadel Square Baptist Church yesterday morning, and the services throughout were deeply solemn and impressive. The pastor, the Rev. C. A. Stakely, delivered the invocation and read the Scriptures, the Rev. R. H. Griffith made the opening prayer and the Rev. J. A. Mundy, D. D., of Greenville, preached a forcible sermon from John, 8th chapter, 17th verse, "If any man shall do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The sermon was a close, straightforward, excellent argument in support of the proposition "Obedience to the will of God, the true test of Christian character and belief." The Bible did not originate in the Garden of Eden, because there was no need for the gospel there, but it was the out-

growth of the necessities of fallen humanity. The gospel is not a myth or fancy, it is not given to angels or archangels, it is not written in the dialect of heaven. It was given to man, is suited to his necessities, and throughout the text there is only one thread or idea, to wit: Obedience to God is essentially necessary in order to secure the right conceptions of the Deity and the right idea of the duties of man to his Maker. There are physical tests, spiritual tests and intellectual tests by the application of which the believer may ascertain whether he is truly God's child and whether his faith is sound and his hopes for the future are well grounded. Dr. Mundy is free from all sensational tricks and preaches with much force and earnestness.

THE SECOND PRESBYTERIAN CHURCH.

Rev. Basil Manly, D.D., preached an eloquent sermon yesterday morning in this church, taking his text from Matthew, 9th chapter, 37th and 38th verses: "Then said He unto His disciples, the harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest." Dr. Manly spoke of the great need of ministers and said that we should do all in our power to aid

the different theological colleges and seminaries, not only by giving money, but by devoting our sons to the cause; also that we should not be too particular in regard to our field of labor. During his discourse Dr. Manly turned to a number of the Citadel cadets who were attending the services and said, "I cannot help thinking of what Gen. Capers, now minister of the Episcopal Church in Greenville, once said to me. It was this: 'I received my first impression of religion while one of the Citadel cadets in this same church while hearing a sermon preached by your father, Dr. Manly.'" When Dr. Manly had finished, Dr. Brackett extended an invitation to the congregation to unite with that of the Huguenot Church in services on Thanksgiving Day.

BETHEL CHURCH.

At Bethel the Rev. Dr. J. C. Furman preached in the morning from the text, John, 14th chapter, 1st and 27th verses, on the subject of the Christian's troubles and consolations. The introduction showed the characteristics of Christ's teachings, especially in the unfolding of God's moral government and the designs of Jesus in the promotion of human happiness: 1. The words of the text present the general subject for contempla-

tion and point to the genuineness of the Divine Master, who does not seek to gain proselytes and win renown, but to reveal the actuality of our condition, which is one of sorrow. In regard to this Jesus says: "Let not your heart be troubled," &c. The happiness which he would teach was not of this world, and he admonished his disciples that they would not find it here. This they afterwards fully learned by experience. The sweeping character of sorrows all through life, through society, without possibility of escape, was most impressively dwelt upon. The second thought in the subject suggested the relief from the sorrows of this life. The topics of consolation presented by Christ were addressed to the principle of Faith. Thus the beginning of the text: "Believe in God, believe also in me." The absolute necessity of this faith was insisted upon. It supplied a conscious void in the human intellect. Science could not supply it. Scientific teachings had nothing of God in them. The wisdom of men failed to apprehend the Deity. Science, in this respect, was a failure. It was successful in subserving commerce; yet often its votaries sought the cold regions of unbelief. No calamity is so great as to entomb the human heart in unbelief in God. The coupling together of belief in

God and in Christ is intended to indicate the need of Divine mediation, through whom we have hope, peace and happiness. "I love the Methodists," exclaimed the Doctor, "because of their conscious hope in a living Redeemer." He enlarged upon and commended belief in Christ. The third thought in the text was: "In my Father's house are many mansions." Not in this world. Our Saviour's manner of putting divine truth is here illustrated. He views our social character—our dwelling in a house together, naturally. He tells us that he goes to prepare a place for us. Where? He does not know. Jesus knows where it is. It is, at all events, a home. Home! Very touching allusions were here made by the venerable divine. The fourth thought: We are to find happiness in Christian service. Employment is a great relief from sorrow. God meant us to be active; everything in our constitution, our whole organization, indicates in us the mind of God, concerning our activity, to save us from the troubles of doubt. The works enjoined in the chapter were for the apostles and all Christ's followers in all times. We are to aim at the glory of God and the salvation of men. There is church work, self-denial, Christian charity. He discussed at length the importance of work and illustrated by reference to

the example of Jesus. Consider what we were once, what we are now, by the grace of God. We are righteous by grace, and we are made workmen by grace. Lastly, "Whatsoever ye shall ask of the Father in My name." This was another source of relief and comfort. He dwelt upon unrestricted liberty in prayer and on the general topic of prayer. All this will bring relief from trouble. The discourse was full of pathos and comfort to the bereaved and sorrowing especially, and was well received by the large congregation.

SUPPLEMENT.

DEATH OF DR. BOYCE.

THE day that the First Church of Charleston made the formal request (December 30, 1888) that the editor should compile the papers of its Bi-Centenary, was the very day that the electric wires flashed all over the continent the news of the death of James Petigru Boyce, LL.D., who died in Pau, France, December 28, 1888. The day after his funeral obsequies in Louisville, Ky. (January 20, 1889), the manuscript of this book was returned to the editor in that city by a friend under whose critical eye the work had been placed. It is not strange, therefore, that the thought should arise of making some memorial, in this volume, of the departed man of God, who was a Sunday-school scholar of this church, and was baptized into its fellowship and licensed to preach by it; whose father was the president of its corporation for many years, and one of its most liberal supporters; and whose death has shocked the whole country as when some giant oak is felled in the resounding forest. And it seems meet that,

among the almost countless tributes to the memory of this great and good man which have been published over the land, the one that should record his decease in the history of his mother-church is one from the pen of his own Sunday-school teacher, Dr. H. H. Tucker, who gives vent, in the *Christian Index*, to the following outburst of affectionate and eloquent sentiment:

"With unspeakable grief we announce to our readers that our ever-honored and much-loved brother, James P. Boyce, departed this life on Friday last, the 28th day of December, 1888. This event of overwhelming sadness has been casting its dark shadow before it for two or three years. We all knew that our dear brother's health was failing, and that a fatal result might be expected; and for some weeks past we have been anticipating the very worst, and yet after all, when the stroke did come it came like a thunderbolt! It is a strange paradox that when we are looking with certainty for some great event, its coming still takes us by surprise, and our whole nature is jarred by the concussion of expectation with astonishment.

"The event has been a revelation to us. We never knew before how dreadful a loss the loss of Boyce would be. We never knew before how

much we loved him. We have now a view of our own hearts that we never had before. Introspection shows us a great group, yea, a multitude of sentiments, respect, admiration, confidence, love, love Christian, love personal, and innumerable unnamed and unnameable emotions, but all of them reverent, and all of them tender, which seem to have sprung up suddenly since he died. True, all these have nestled in our hearts for many years past, but the past seems like a dream, and the reality is now. It takes death itself to bring us to a realization of our own subjective condition.

"Boyce is gone! The whole Baptist brotherhood is bereaved. Every one of the mighty host has met with a loss. There was no man like Boyce. He was as a father to the whole family of us. We looked to Boyce as to none other. Oh, he was so great, and so strong, and so pure, and so true! When shall we see another like him! God has great things in store for his people, and we know that he will not forget to be gracious, and the joy of the Lord gleams through our tears; but such men as Boyce do not come with every generation, and the hand that writes these lines will never write others on an occasion of like character and equal moment. The generation following may see another Boyce, but we never

shall. To the present writer he seemed like a threefold person having the qualities, all at once, of father, brother and son. Father he was when we regarded his grand life and his heroic deeds; brother, when we took sweet counsel together, and walked to the house of God in company; son, because he was some years younger, and because in his boyhood he belonged to a Sunday-school class taught by the writer. This was in Charleston, S. C., just fifty years ago, when Boyce was twelve years old, and the writer twenty.

"He has built his own monument. The Southern Baptist Theological Seminary, although manned by officers of rare ability, and great learning, could not have survived its trials and troubles but for the immense force of character which Boyce brought to bear upon its interests. We never saw another man who could have done what he did. Not meaning to use literal terms, yet we know not how else to express ourselves, we may say that he brought something out of nothing. At any rate, he may be fairly called the founder and builder of a magnificent Institution which will endure, we doubt not, until the coming of the Lord. It is said that it has more students now in attendance than any similar Institution of any denomination on the American Continent.

"He was a man of great business capacity. He seems to have inherited the talent of his father, the Hon. Ker Boyce, who, many years ago, was the millionaire President of the Bank of Charleston, and a man of wonderful business sagacity. Oh, it was beautiful to see Boyce lay his financial talent which might have brought him millions, on the altar of the Lord! From his mother he seemed to have inherited the spirit of meekness; and where was there ever a gentler spirit than his? But his best inheritance was that which came to him in the second birth,—a rich inheritance of grace.

"We have had men, and have them now, superior to him in one particular or in another, but where is there another such combination of forces intellectual, moral and social, that completely round out the character of a perfect man? There are some, (not so very many), who excel him in learning, some, (a considerable number), who are more brilliant, none of better-balanced mind, or of better-balanced character, none of more trustworthy judgment, none more soundly orthodox, none of profounder convictions, none truer to their convictions, none more industrious, none more generous, none more self-sacrificing, none more genial or magnetic in personal intercourse,

and *not one* who combines all these qualities in a character so full of power. It was his Washingtonian evenness of development, his perfect poise, and his huge motive force that made him great.

"Thank God for Boyce. After all we have not lost him. Such men are never lost. He has left us the Seminary. He has left us his record. He has left us his grand example. It will take his mantle a long time to fall from the skies, but when it does fall God will raise up some man on whom it shall fall, and who will be worthy of it.

"We have always been in sympathy with those Jews who besought our Lord in behalf of the centurion, saying, 'For he loveth our nation, and hath built us a synagogue.' Boyce was our lover and our friend, and he built us more than a synagogue. We can pray for him no more; let us transfer our petitions in favor of his wife and children. And let us show our appreciation of his labors by sustaining with more zeal than ever the Seminary to which he gave his noble life. Every effort in its behalf will be a chaplet on his grave.

JAMES PETIGRU BOYCE
was born in Charleston, South Carolina,
January 11, 1827;
and died in Pau, France, Dec. 28, 1888.
'The memory of the just is blessed.'"

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